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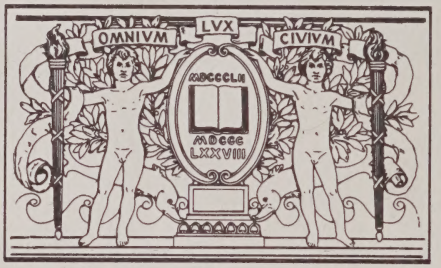

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EXTRACTS

FROM THE

PROCEEDINGS

OF THE

FIRST U. STATES ANTIMASONIC CONVENTION:

EMBRACING

AN ACCOUNT

OF THE

ABDUCTION AND MURDER

OF

WILLIAM MORGAN;

AND A

REPORT

ON THE

Effect of Freemasonry on the Christian Religion.

STEREOTYPE EDITION.

PUBLISHED BY THE YOUNG MEN'S ANTI-MASONIC ASSOCIATION FOR THE DIFFUSION OF TRUTH.

(The attention of the opponents of Secret Societies is desired to the 'Young Men's Anti-masonic Association for the Diffusion of Truth,' which has been organised with a view of aiding the Anti-masonic Press in the important work of disseminating information on the subject of Freemasonry. Any person by paying to the Treasurer Fifty Cents annually may become a member of the Association, and will be entitled to one copy of each publication which may be issued by the Association during his membership.)

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Bon pphlt 295
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Apr. 15, 1832

REPORT.

ON THE ABDUCTION AND MURDER OF WILLIAM MORGAN, AND ON THE CONDUCT AND MEASURES OF THE MASONIC FRATERNITY TO PREVENT CONVICTIONS, &c.

Mr. Whittlesey from the Committee next herein mentioned made the following Report:

THE Committee appointed "to report a succinct and lucid account of the abduction and murder of William Morgan, and of the conduct and measures adopted by the fraternity, jointly and as individuals, to prevent a conviction of their more prominent fellow masons in that abduction and murder," beg leave to report the following statement of facts, compiled either from the judicial evidence which has been given in courts of justice, in relation to that transaction, or from well authenticated documents, or from the personal knowledge of the facts then stated.

WILLIAM MORGAN was born on the 7th day of August, 1774, in Culpepper county, Virginia. His occupation was that of a bricklayer and stone mason. Having accumulated by his industry, a sufficient fund, he commenced business as a merchant in Richmond, Virginia. It is said, that he was a captain in a militia regiment, and that he was present at the battle of New-Orleans, in January, 1815. He married Lucinda Pendleton, in October, 1819, who was left with two infant children at the time of his abduction. He removed from Virginia in the fall of 1821, and commenced the business of a brewer, near York, in Upper Canada. The destruction of his property by fire, soon after, reduced him to poverty. He removed to Rochester, in the state of New York, and resumed his original occupation. An inflammation of the eyes, contracted soon after, incapacitated him for labour, and rendered the pressure of poverty more severe. From Rochester he removed to Batavia, where he resided in the summer of 1826. William Morgan was a member of the masonic fraternity, and had advanced as far as the degree of royal arch, in the mysteries of that society. In the summer of 1826, it became known that he was preparing for publication, a work, in which the obligations, secret signs, and ceremonies of free masonry were to be made public. It was also understood that David C. Miller, an entered apprentice mason, and a printer at Batavia, was engaged, or to be engaged in printing the work. The knowledge of these facts excited great commotion, among the members of the masonic fraternity in that vicinity, and in a wide extent of surrounding country. There was great heat and intemperance of expression in relation to the expected work, and an open avowal by members, that it should never see the light. Consultations were held among them, as to the course to be pursued in relation to the contemplated work; and it was understood, finally to have been determined, that its publication was to be prevented, at all hazards. It would appear, that there were several different and distinct projects devised to produce this result, which, either were not attempted, or failed in their execution.

Measures were taken to injure the character of Morgan, and thus to shut him out from sympathy and credit. In the month of August, 1826, an advertisement was inserted in the Ontario Messenger, printed at Canandaigua, of which the following is a copy:

"NOTICE AND CAUTION."

"If a man calling himself William Morgan, should intrude himself on the community, they should be on their guard, particularly the MASONIC FRATERNITY. Morgan was in this village in May last, and his conduct while here, and elsewhere, calls forth this notice. Any information in relation to Morgan, can be obtained by calling at the

Masonic Hall in this village. *Brethren and companions* are particularly requested to *observe*, *mark*, and *govern* themselves accordingly. ☞ Morgan is considered a swindler and a dangerous man. ☞ There are people in this village who would be happy to see this Captain Morgan.

"*Canandaigua, August* 9, 1826."

This notice was copied into many of the newspapers in the western counties of the state of New York, and particularly into two newspapers printed at Batavia.

In the month of August, 1826, a man representing that his name was Daniel Johns, and that he was a fur trader from Canada, came to Rochester, and spent most of his time in the warehouse of Edward Doyle, who had himself, about four years previous, removed from Canada, and who was a high officer in the Monroe Encampment. About the middle of August, he went to Batavia, and ingratiated himself so far with Morgan and Miller, by offers of pecuniary advances, that he was received into their confidence, and into a participation in the publication. He remained at Batavia about three weeks, and surreptitiously possessing himself of a portion of the manuscript, suddenly left Batavia with the portion he had thus acquired, and carried it to Rochester. From thence, the manuscript was sent by a special messenger to the city of New York, and laid before the General Grand Chapter of the United States, then in session in that city.

In July, 1826, Morgan was arrested on a civil suit at Batavia, and gave bail. On the 19th of August, 1826, Johnson Goodwill, Kelsey Stone, and John Wilson of Batavia, all free masons, and Daniel H. Dana, a constable of Pembroke, about fourteen miles distant, on ascertaining that neither of the heads of the families in the house where Morgan resided, were at home, rushed into his room and seized his person, and all the papers which he was then engaged in arranging for the press. The arrest was made by virtue of a bail piece, and he was hurried to jail without time being given him to procure other bail. The sheriff was not to be found though he had been seen with the four men immediately before the arrest, and Morgan was detained in jail from Saturday until Monday following.

While he was so confined in jail, search was made at his lodgings by virtue of some pretended process, for the papers which Morgan had been engaged in preparing, but without success.

Arrangements were made for the assembling at Batavia, on the night of the 8th of September, of members of the masonic fraternity, from different and distant places. They came from Buffalo, Lockport, Canandaigua, and Rochester, and expectations were entertained that there would also be a party from Canada. None of them arrived at Batavia until in the night, when they assembled to the number of forty or fifty, or more. The object of this party was to suppress the publication of the work, by procuring the manuscript papers, and the printed sheets. For this purpose, an attack upon the printing office of Miller was contemplated, and it would seem, also, the forcible removal of Morgan from Batavia, to effect a separation between him and Miller. Eli Bruce, the sheriff of Niagara county, had been requested to prepare, and did actually prepare a cell in the jail of that county, for the reception of Morgan, whose forcible abduction, by this band of midnight conspirators, was confidently expected. Colonel Edward Sawyer, of Canandaigua, headed, or commanded this party; but they failed to effect their object, and dispersed a little before daylight, the next morning.

It is supposed that they were deterred from their purpose, by a knowledge of the fact, that Miller was aware of their intentions, and had prepared fire arms, and other ample means to defend, both his person and his property, from the attacks of violence. Many of the persons composing this party are known to have been selected and delegated for the express purpose of going to Batavia to assist in suppressing the publication of Morgan's book; and perhaps the numbers composing this party, and the different and distant places from which they came, illustrate more forcibly than any other single fact, the extent of the combination to suppress the publication of the book.

About this time, an article written by R. W. Haskins of Buffalo, appeared in the Black Rock Gazette, a paper published forty miles distant from Batavia, of which the following is a copy:

"Mr. Salisbury,

"*Sir*,—I noticed in your last paper, an inadvertent error, copied perhaps from other prints, respecting a wretch by the name of Morgan. The statement that Mor-

gan is an expelled mason, is a mistake. He is not an expelled mason, but an impostor, and a swindler, against the evil designs of whom the fraternity have amply provided.

A MASON.

"*September* 7, 1826."

On the night of the 10th of September, Richard Howard, otherwise called Richard Chippersfield, who worked at Buffalo for the same Haskins who wrote the foregoing paragraph, attempted, with several others whose names are not known, to set fire to the printing office of Miller, in Batavia. The sides of the building, and the outside stairs leading to the office, had been literally sprinkled with spirits of turpentine; and straw, and cotton balls saturated with the same combustible, had been provided. It burnt fiercely and brightly upon the first application of the lamp, and had it not been instantly discovered by an individual who was accidentally a witness of it, the office must have been speedily consumed, and the lives of ten persons, then asleep in the two buildings, possibly made a sacrifice.

On Sunday morning, September 10th, Nicholas G. Chesebro, of Canandaigua, master of the lodge at that place, applied to Jeffrey Chipman, a magistrate at Canandaigua, for a warrant. Chesebro came to the office with Ebenezer C. Kingsley, who made a complaint against William Morgan, for having taken away a shirt and cravat, which he had borrowed of Kingsley. The magistrate issued the warrant upon the oath of Kingsley, which was directed to Chesebro, as one of the coroners of Ontario county, and handed to him. Chesebro, together with Halloway Hayward a constable, Henry Howard, Harris Seymour, Moses Roberts, and Joseph Scofield, all freemasons, of Canandaigua, left that place for Batavia, at about ten o'clock the same morning, in an extra stage hired by Chesebro.

The party were joined by four other individuals, all freemasons, at different places before they reached Batavia. They stopped to take supper at James Ganson's house, in Stafford, six miles east of Batavia. Doctor Samuel S. Butler of Stafford, was then introduced to some of the party, and informed that they had a warrant for Morgan. Doctor Butler went to Batavia the same evening, and was requested to inform Nathan Follett, and William Seaver, then master of the Batavia lodge, that the party were coming. He did so, and on his return met the Canandaigua party about two miles from Batavia, and informed Ganson that Follett had sent to them not to come. The stage turned about; the party that originally started from Canandaigua went into Batavia on foot, and the remainder returned. The next morning early, Morgan was arrested, and taken to the public house where the party had slept: an extra stage coach was procured, and the party left Batavia for Canandaigua, with Morgan in their custody. Miller attempted to procure the release of Morgan just as the carriage was starting, but he was pushed aside and the coach was driven off very fast, Chesebro being on the outside with the driver, and urging him to drive fast, until they should get out of the county. The driver appeared to feel uneasy about the proceedings, but was pacified by Ganson's assurance, that he would save him harmless from all responsibility. Chesebro repeatedly looked back, and said they should not take Morgan alive. They arrived at Canandaigua with Morgan the same day, and in the evening took him before the magistrate, who issued the warrant, by whom he was examined and discharged, Loton Lawson appearing as a witness on behalf of Morgan. Chesebro then immediately applied to the same magistrate for a warrant against Morgan, for a debt of about two dollars, claimed to be due from him to Aaron Ackley, a tavern keeper, which debt Chesebro alleged, was assigned to him. Judgment was entered against Morgan for two dollars and sixty-nine cents, debt and costs, and an execution immediately issued, which was put into the hands of Halloway Hayward, then present. Morgan took off his coat, and offered it to the constable to levy upon, for the debt. The constable declined receiving it, and arrested Morgan and committed him to the jail of Canandaigua the same evening, on the execution. He remained in custody in Canandaigua jail, until the evening of the next day.

Immediately after Morgan was committed to jail, Loton Lawson, a farmer residing near Canandaigua, procured a horse and went to Rochester the same night, a distance of twenty-eight miles, and returned the next morning a little after breakfast. He went to bed soon after his return, and informed the innkeeper where he slept, that some gentlemen from Rochester would call for him in the course of the day. On

the 12th of September, Burrage Smith and John Whitney, of Rochester, took the stage from that place in the morning, for Canandaigua. They were joined by James Gillis, at Victor, ten miles distant from Canandaigua, and all three arrived at the latter place early in the afternoon of the same day. Smith and Whitney called upon Loton Lawson, in the evening of the same day, September 12, Loton Lawson called at the jail a little after dark, and asked for William Morgan. The jailer was absent, and Lawson informed the jailer's wife, that he wished to pay the debt for which Morgan was confined, and take him away. Mrs. Hall, (the jailer's wife,) declined accepting the amount of the execution, on the ground that she did not know the amount, and also refused to permit Lawson to have any private conversation with Morgan. Lawson asked Morgan, however, in the presence of Mrs. Hall, if he would go home with him if he would pay the debt and take him out? To which Morgan answered, that he would; Lawson then expressed great anxiety to get Morgan out that night, and pressed Mrs. Hall to receive the amount of the debt which she still declined.

Lawson went out and returned soon with another person, whom Mrs. Hall cannot identify, and insisted on her receiving the amount of the execution. Mrs. Hall peremptorily refused. He went away and returned again, reiterating his request with the same effect. He went away again, and soon returned with Edward Sawyer, who advised Mrs. Hall to receive the amount of the debt, and let Morgan go. She still refused. She subsequently consented to discharge Morgan, at the request of Nicholas G. Chesebro, who was the real plaintiff in the execution, and took the keys of the prison for the purpose of opening Morgan's cell. Before she opened the cell, Lawson gave a single whistle at the front door, which brought a man to the jail steps. Morgan's cell was unlocked; he came out, and Lawson took him by his arm, and went towards the door of the prison hall, which was unlocked by a person on the outside, and they went out. Before they left the jail steps, Morgan was seized with violence by Lawson, and the person who was called there by his whistle. Morgan struggled, and cried "Murder," once or twice, resisting as much as possible, and in the struggle his hat fell off. Edward Sawyer and Nicholas G. Chesebro were waiting near the jail steps, and when the struggle commenced, they followed Morgan and the two men who were with him, and who were going eastwardly from the jail. Chesebro came up with them, and stopped Morgan's outcry by thrusting a handkerchief, or something similar, into his mouth. Sawyer gave a distinct rap upon the curb of a well, at which signal, Hiram Hubbard drove up with a two horse carriage, which had been harnessed, and was in waiting for the purpose. He overtook the party, having Morgan in their possession, a few rods east of the jail, when two of them thrust Morgan into the carriage, and then got in themselves. The carriage immediately turned around, and drove through Canandaigua, Main street, northerly. This was about nine o'clock in the evening, and it was a bright moonlight night. Loton Lawson, Burrage Smith, John Whitney, James Gillis, and probably one or two other persons, whose names are not known, either rode in, or accompanied, the carriage containing Morgan. It would seem, that this carriage was accompanied most of the distance by out riders, either on horse back, or in some separate conveyance. A sulkey with a man in it, started from Canandaigua just after the carriage drove through the street, for which it appeared to have been waiting some time; it drove past the carriage about three miles from Canandaigua, and stopped at Victor over night. At Victor, the carriage containing Morgan and the party with him, drove into Enos Gillis' yard, back of his barn, and out of sight from the road; and the party remained there about an hour, and took some refreshment. James Gillis here took a horse from his brother's stable, and it would also seem, that one other of the party accompanied or preceded the carriage on horse back, when it left Victor. On the morning of the 13th September, between 4 and 5 o'clock, Ezra Platt, a livery stable keeper in Rochester, and a royal arch mason, was called upon for a carriage to go to Lewiston, and requested it to be sent to Ensworth's tavern in the village. Platt has sworn that he did not know who it was that called, or who wanted the carriage. He called up Orson Parkhurst, one of his drivers, who is also a mason, and directed him to prepare the carriage. Platt charged the hire of the carriage, as he has sworn, to "The Grand Chapter, pro tem." He has not yet received his pay for such a singular charge.

The carriage containing Morgan, and the party with him, drove into Rochester about day dawn, and Hubbard watered his horses at the public reservoir, near the

centre of the village. He has testified that one individual alighted from the carriage here, and was absent about fifteen minutes, when the same person returned as he supposed. The carriage then drove north, about three miles from Rochester, where the ridge road turns off from the river road. It stopped at the tavern at the intersection of the two roads a short time, with the intention of feeding. For some reason this intention was abandoned, and Hubbard drove the carriage about half a mile from the tavern, on the ridge road, and set down the whole party in the road, at a distance from any house, and near a piece of wood. The curtains of this carriage, so far as it had been seen by day light, were closed. After Hubbard had set his party down, he returned, with the curtains of his carriage rolled up. Soon after the carriage left the tavern, going west, Edward Doyle, of Rochester, rode up, on a horse belonging to Ezra Platt, and inquired if such a carriage had passed, and which way it went, Being informed, he followed after it. Platt's carriage, driven by Orson Parkhurst, with some individuals in it, soon drove on the same road. It took up the party that Hubbard had left in the road, or a portion of them, with Morgan, and drove west. Edward Doyle, on horse back, and four or five persons in Hubbard's carriage, returned to Rochester

A gentleman of Clarkson had engaged a pair of horses of Silas Walbridge, of that place, to put before a carriage. The carriage driven by Parkhurst drove up to Clarkson about 9 o'clock in the morning, with the curtains and windows closed, though it was a warm day. This is about fifteen miles west of the place where Parkhurst took in his party. Upon its arrival in the street of Clarkson, the gentleman who had engaged Walbridge's horses, told him that he should not want them, and immediately got into his sulkey, and drove about two and a half miles further west, and engaged a pair of horses of one Captain Isaac Allen, a farmer. The carriage did not stop in Clarkson, but drove on to Allen's. Upon its arrival, Allen's horses were taken out of the orchard, where they had been drawing apples, and were harnessed to the carriage which Parkhurst drove, in exchange for the horses which he had before driven; and Parkhurst mounted the box again, and drove on west. When the carriage arrived at Gaines, about fifteen miles west of Clarkson, Elihu Mather, residing at that place, took the horses of his brother, James Mather, and followed the carriage, which had passed west through the village. He overtook it at some distance from the village, where the horses were exchanged in the street, at a distance from any house. When the exchange was effected, Elihu Mather himself got upon the box, and drove the carriage west, while Parkhurst returned east, with Allen's horses.

The stage which had left Rochester early the same morning, arrived at Murdoch's tavern before the carriage containing Morgan passed. A gentleman of high standing, of Rochester, was one of the passengers in the stage; when the stage arrived at Murdoch's tavern, this gentleman called the man aside who then had charge of the tavern, and asked him if he was a royal arch mason; being answered in the negative, he asked for writing materials, with which he wrote a note, and despatched a boy with it to Jeremiah Brown, residing in that vicinity. Jeremiah Brown came to the tavern soon after, and held a conversation with him. When the stage went on, Brown and the gentleman both went on, in it. Soon after, Brown returned to the tavern with two horses, riding one and leading the other. When the carriage containing Morgan came along, which was soon after; Elihu Mather, who was then driving it, beckoned to Brown after the carriage had passed the house a short distance, and Brown went up to him, and appeared to hold some conversation with him. The carriage drove on. Brown took his horses, and followed on after it; but it would seem that he left his horses, and got on to the carriage himself. Burrage Smith had followed the Morgan carriage in a sulkey, but he had not overtaken it when the carriage arrived at Murdoch's. The carriage stopped at evening, at the tavern of Solomon C. Wright, in New Fane, Niagara county, where the road turns off to Lockport, and about three miles distant therefrom. It was here driven into the barn and the doors closed, and the party remained at this place some time, to procure refreshments, and to make arrangements for relieving those who had travelled in the carriage with Morgan all day, and the whole of the previous night, and who must necessarily have been greatly fatigued.

Burrage Smith went to Lockport in his sulkey, and together with Jared Darrow called upon Eli Bruce, the sheriff of Niagara county, and informed him that Morgan

was in their possession, and was going to Canada; and requested Bruce's assistance in getting him along. Bruce and some others went to Wright's, where several persons were assembled. Bruce and David Hague got into the carriage with Morgan; Elihu Mather drove, and Jeremiah Brown was on the box with him, and they left Wright's about ten o'clock in the evening. The persons who came there with Morgan, probably most of them went to Lockport that night, and went into Lewiston the next day in a stage coach. At Molyneux's tavern, six miles distant, they stopped; and Bruce procured Molyneux's horses, in exchange for Mather's. An individual accompanied the carriage on horse back. Brown then drove, and they reached Lewiston, fourteen miles distant from Molyneux's, somewhat after midnight. The carriage was driven around to a back street, and unharnessed. Samuel Burton, one of the proprietors of the stage line, at Lewiston, was called upon for assistance. He called up Corydon Fox, one of his drivers, and directed him to harness a carriage. He did so, and drove up to the tavern. Bruce got upon the box with him, and by his direction, Fox drove around to the back street, where the other carriage was unharnessed, when Morgan was taken out of the one carriage, and put into the carriage which Fox drove. Bruce and Hague got in with him, and Fox, by Bruce's direction, drove to Youngstown. They called at the house of Colonel William King, at Youngstown, and stopped. Bruce alighted and called up King, who came out with Bruce, and both got into the carriage. Fox drove on towards the fort, by Bruce's direction, and when arrived at the burying ground near the fort, he was told to stop. He did so, when the persons having Morgan in charge, got out, together with Morgan, and all four walked off, arm in arm, towards the fort, and Fox was told he might return. Morgan was hoodwinked and bound at this time. It appears that arrangements had been previously made, for the reception of Morgan upon the Canada side of the river, with persons residing upon that side. After the party left the carriage, they went to the ferry house, and Colonel King called up Edward Giddins, who then kept the ferry. All of them crossed the river, together with Giddins, and landed nearly opposite to the fort, at some distance from any dwelling. Mr. Giddins and David Hague remained at the boat with Morgan, while Colonel King and Sheriff Bruce went into the village of Niagara, to see the masons with whom it had been arranged to receive their victim. They were absent about two hours, and returned with two other men, one of whom was Edward McBride, then a member of the parliament of Upper Canada. After some conference, it was determined to bring Morgan back again, inasmuch as the arrangements for his reception in Canada were not yet complete. This event had probably been anticipated, as both Giddins and the keeper of the fort had been requested, two or three days previous, to prepare the magazine for the reception of Morgan, which they had accordingly done, by removing the principal part of the public property from it. After the refusal of the Canada masons to receive Morgan, the same persons who had taken him across the river, re-crossed with him, and placed him in the magazine, which had been so prepared for his reception, and locked him in. This was some time before day dawn, on the morning of the 14th September, 1826. Morgan was left in charge of Edward Giddins. The fort was unoccupied by troops, and indeed was entirely deserted, except by Giddins and the keeper, and their respective families.

On the 14th day of September, 1826, a royal arch chapter was installed at Lewiston; which event called together a very considerable assemblage of masons, of that degree, from Rochester, Buffalo, Lockport, and other places in that vicinity. It would appear from the testimony of one or two witnesses, and the statements of others, that scarce an individual mason, attending that installation, could have been ignorant of the fact, that Morgan was at that time confined in the magazine of fort Niagara. It appears to have been a subject of conversation among them, and several were then informed that such was the fact. On the day of the installation, Giddins remained at the fort, to see that all was kept safe. He, together with John Jackson, went to the magazine, for the purpose of carrying Morgan some food. Morgan refused to admit them, and said he would starve rather than fall into their hands; and he made so great an outcry as to render it necessary to dispatch Jackson to Lewiston, to procure the assistance of some one to silence him. David Hague came down in haste, a distance of seven miles, but did not succeed in quieting Morgan. Two other persons were then sent down from Lewiston, and one of them, (Loton Lawson) of whom Morgan seemed to have a great dread, went into the magazine, and suc

ceeded in stilling him. In the evening, twenty or thirty persons, besides those belonging to the fort, came from Lewiston, and were at the fort. About midnight, seven persons, all royal arch masons, held a consultation on the plain near the grave yard, some rods distant from the fort, as to the manner in which Morgan should be disposed of. There seemed to be but one opinion among them all: that Morgan had forfeited his life, for a breach of his masonic obligations; and that it was their duty as masons, to see that the penalty was executed. They came to a determination to proceed in a body and seize Morgan, and perform their own duty, by casting him into the river. After they had started to carry this determination into effect, one of the company discovered a reluctance to go such lengths, which encouraged others to remonstrate, and the project was abandoned for that time, On the night of the 15th, a similar consultation was held between four persons, as to the disposition of Morgan, but nothing was decided upon. At this consultation, Colonel King became offended with Mr. Giddins, for expressing a desire that Morgan should be released; and Giddins surrendered to him the key of the magazine, which was afterwards entrusted to the care of Elisha Adams. It is known that Morgan remained confined in the magazine during the 16th and 17th, and it is believed that he was so confined until the 19th of September.

As to the disposition of Morgan, after the evening of the 14th of September, nothing has yet been made known judicially, but circumstances are strong, to induce the belief, that he was put to death on the night of the 19th of September, 1826, by being cast into the depths of Niagara river. Several persons have been informed, by those who were understood to be cognizant of the guilty secret, that such was the fact, and Hiram B. Hopkins, has testified, that he, as a mason, was informed in January, 1827, that Morgan had been murdered. William P. Daniels who was called as a witness, at the late trials at Lockport, refused to answer a question, on the ground that he might criminate himself as an accessary to the crime of murder, although he was told expressly by the judge, that he must have better evidence, that a murde had been committed, than the public possessed, before he could decline answering or such ground.

It will strike any one, on hearing a recital of the facts connected with the abduction of William Morgan, that the combination to effect that measure, must have been very extensive, embracing a large number of individuals. The judicial examinations of the subject have brought out very many names as connected in a nearer or more remote degree, with the transaction at some stage of its progress. The bare seizure and transportation of a man from such a distance, rendered the employment of many agents, a matter of absolute necessity, and it is now well known that many knew of it, who took no active part in the infraction of the laws. It was probably known to numbers of the lodge-going masons, in several of the western counties of New York, that some measures were contemplated to be taken for the suppression of Morgan's intended publication; and it has been judicially proven, that measures, which contemplated the use of violence, to effect this object, were matter of discussion among masons in the lodge room.

It would be naturally supposed, that a conspiracy, so wide spread, the execution and knowledge of which was confided to so many individuals, would not oppose formidable difficulties to a complete exposure by judicial investigation. In the history of crime, those which employ the most accomplices, are usually the easiest of detection, particularly if the agency of some partake but slightly of guilt. But such was not the case in the investigation of this violation of the laws, and the difficulties which were encountered, will be hereafter noticed.

In January, 1827, the trial of Nicholas G. Chesebro, Edward Sawyer, Loton Lawson, and John Sheldon, for their agency in the conspiracy, was brought on before Judge Throop, at Canandaigua; the three first, under the advice of counsel, pleaded guilty, and the only question, as to the last to be tried, was the identity of the man. This course excluded the testimony in relation to the conspiracy, which was anxiously looked for by the public. Lawson was sentenced to two years imprisonment in the county jail of Ontario county, Chesebro to one year, and Sawyer, to one month. Sheldon was found guilty and sentenced to three months imprisonment.

In April, 1827, Jesse French, James Hurlburt, Roswell Willcox, and James Ganson, were tried at Batavia, in Genessee county, for the forcible arrest of David C.

Miller. They were all found guilty, but Ganson: French was sentenced to an imprisonment of one year, Wilcox for six months, and Hurlburt for three months.

In February, 1827, several of the persons who went in the carriage from Canandaigua to Batavia, and arrested Morgan, and brought him to Canandaigua, were tried at the general sessions in Ontario, for forcibly seizing, and falsely imprisoning William Morgan, and they were acquitted, on the ground that they were protected by the warrant for his arrest. In August, 1827, Harris Seymour, Henry Howard, Halloway Hayward, Moses Roberts, James Ganson, Chauncey H. Coe, Hiram Hubbard, and James Lakey were tried at Canandaigua, for a conspiracy to kidnap and carry away William Morgan, and were all acquitted. Application had been made to De Witt Clinton, then governor of the state of New York, for the removal of Eli Bruce, sheriff of Niagara county, for his participation in the abduction of Morgan. The sheriffs in the state of New York are elected by the people, but the constitution provides for their removal by the executive, for good cause shown, on charges preferred, after giving the officer time for his defence. This application was pending before the governor, for a long time, but on the 26th day of September, 1827, he issued his proclamation removing Eli Bruce from the office of sheriff.

Eli Bruce, Orsamus Turner, and Jared Darrow, were tried at Canandaigua, in August, 1828, for their agency in the conspiracy; Eli Bruce was found guilty, the two last were acquitted. A question of law, arising out of the indictment, was carried up to the supreme court,—decided against the defendant, and he was sentenced to an imprisonment of two years and four months in Canandaigua jail.

In May, 1829, John Whitney and James Gillis were tried at Canandaigua. John Whitney was convicted and sentenced to an imprisonment of one year and three months. The Jury could not agree in the case of Gillis.

In November, 1829, Elihu Mather was tried at Albion, in Orleans county, and after a trial which consumed nearly two weeks, he was acquitted by the verdict of the jury. A motion for a new trial was made by the special attorney, but the supreme court denied it.

In June, 1830, Ezekiel Jewet, and Jeremiah Brown, were tried at Lockport, in Niagara county, and were severally acquitted. In addition to these trials, there are indictments now pending and undetermined, against eighteen persons, some of which will probably not be further prosecuted.

David Hague, William King, and Burrage Smith are dead; William King died suddenly, the morning after he received information of the testimony of Eli Bruce, on the trial of John Whitney.

Having thus given a brief history of the abduction of William Morgan, and noticed the trials growing out of that transaction, it now becomes the duty of your committee, to furnish a statement of the conduct and measures of numbers of the masonic fraternity, to prevent the conviction of those implicated in these gross violations of the laws of the land. Appalling as is the conviction which is pressed upon us by the history of that abduction, that hundreds of respectable men, in the western counties of the state of New York, could be found, who would be willing to violate the laws of the state, and the sacredness of private property, personal liberty, and human life, to prevent the publication of the secrets of free masonry, yet, it would be infinitely more alarming, if it should be found, that great numbers of the members of that fraternity, had made use of every possible device to prevent the discovery of a high handed offence, and to obstruct the administration of justice, and the due execution of the laws. The first, however extensive the combination may have been, was but a single outrage, and like hundreds of other fearful crimes, might have been punished and forgotten, and the public have felt secure in the protection of the laws, in witnessing the unobstructed execution of their penalties. The latter, by unhinging the whole administration of justice, would exhibit a state of facts deeply alarming to a community, who eminently repose upon the laws under which they live for protection, and rely undoubtingly upon their due and impartial administration. When rumours of these outrages first became public, the citizens of the community, in which they were perpetrated, felt themselves called upon to investigate how it was, that a peaceable citizen should be forcibly seized in a populous village, and transported against his will, one hundred and fifty miles, through a thickly settled country. As worthy of a free government, they deemed themselves bound to ascertain why, and by whom, a fellow citizen, enjoying

the same privileges, was abstracted from the protection of the laws, under circumstances which created well grounded suspicions of a horrible fate. The inquiries for information in relation to Morgan, were answered by taunts, reproaches, and ridicule. At first, the members of the fraternity were bold enough, openly to declare, "That if Morgan had been put to death, his fate was no more than he deserved; he had forfeited his life." These declarations were made by perhaps hundreds of freemasons, within two months after the abduction, and there is scarce an individual, who at that early period took any interest in the investigation, but can call to mind distinctly, many such declarations, made by respectable and influential men.

When intimations were thrown out that an appeal would be made to the laws, more than one freemason has been heard to say, that the judges were masons, the sheriffs were masons, and the jurymen would be masons, and set at defiance the requirements of justice.

There seems to have been a determination on the part of the fraternity, not only to suppress all information in relation to the outrages, but even to repress inquiries and questionings, which might tend to elucidate it. Individuals who ventured to make remarks which such an infraction of the laws were calculated to elicit, were made the subjects of unreasonable abuse, and vindictive hostility, by the lodge-going members of the fraternity. The public press, which has, in almost every other instance of alarming crime, been made in some measure the means of its investigation, or at least of making public its details, was, in this instance, with a single exception at first, awed into the most slavish silence, by the influence of freemasonry. The conductors of many of the public prints in western New York, were themselves masons, and the proprietors of others, who did not belong to the fraternity, were soon given to understand that it would be most fatal to their interests, to publish any thing in relation to the ill fated Morgan. A single instance may illustrate this species of influence. In the month of October, or November, 1826, Elihu F. Marshall, a quaker, and the conductor of a paper, called "The Album," published in the village of Rochester, ventured to say, in an editorial article, that the unlawful abduction of William Morgan ought to be the subject of investigation. The paper with an article of this import had no sooner appeared, than Edward Doyle, a knight templar, and treasurer of the Monroe Encampment, rushed into the office of the Album in a storm of rage, ordered his paper to be discontinued, and his advertisements stopped, and told Marshall if he did not cease publishing articles against the masonic fraternity, many others would take the same course, but that if he retracted the next week, all might yet be well. Doyle then went to the printing office of a royal arch mason, and boasted "that he had shut the quaker's head." We regret to add, that the timid editor quailed under the masonic threat, and in his next paper made a partial retraction of his previous article.

In addition to the difficulties thrown in the way of investigation, by the silence of the public press, thus coerced, the public mind was distracted and misled by false statements, in relation to the re-appearance of Morgan, published in prints under masonic control; so much so, that public belief upon this subject was for a long time unsettled, and the efforts of the investigation paralyzed. There can be little doubt but that the authors of such statements contemplated such results, and hoped, if possible, by these means to avert punishment from the guilty, or to excite doubts as to the guilt of the agents in the abduction. It should not be forgotten either, that Corydon Fox, who was heedlessly selected to drive the carriage from Lewiston to fort Niagara, not being at the time a mason, was, a few days after, admitted to a membership in the fraternity, without fee or reward, in the hope, doubtless, that his masonic obligations, thus thrust upon him, would effectually seal his lips, as to the transactions which he witnessed, on that eventful night.

At the time of Morgan's abduction, the sheriffs of the different counties of the state of New York had the sole power of selecting, and summoning, the grand juries for the several courts within their respective counties; and such selection was made a short time previous to the session of each court. At the same period, also, the sheriffs of the respective counties of Erie, Niagara, Genessee, Orleans, Livingston, Monroe, and Ontario, which were the theatre of the outrage, were all masons, and it is believed, that all of them were of the degree of royal arch.

A grand jury, which met in Genessee county after the abduction, was convened in February, 1827; Doctor Samuel S. Butler, of Stafford, in that county, was ap-

pointed foreman. He was a knight templar, and a large portion of the jury were masons. He said to one of the jurymen, also a knight templar, "a majority of the jurors are masons; we have got the stuff in our own hands, and our friends must not be indicted."

The first grand jury which was summoned in Niagara county, (of which Eli Bruce was sheriff,) after inquiries began to be made in relation to the outrage, met in January, 1827. Sixteen masons were summoned on that grand jury, and several who were friendly to the institution. No examination was, however, made before that grand jury, as the witnesses had been supœnaed to attend at that time in Canandaigua upon the trial of Chesebro and others. At the court of Oyer and Terminer, held in Niagara county, in April, 1827, the sheriff again summoned the grand jurors. There were twenty-one members present, thirteen of them were freemasons, and and six friendly to them. Paul Haws, who has since been found to be an important witness, and Norman Shephard since indicted for the Morgan conspiracy, were two of these grand jurors. At the May sessions, a majority of masons were summoned on the jury, and at the September sessions, about half of the jurors were freemasons, but there were a number who were warmly in favour of the institution. Eli Bruce, however, was indicted at Canandaigua, a short time before the September sessions.

Complaint was made against Eli Bruce, sheriff of the county, before the April grand jury, for being concerned in the abduction of Morgan. The foreman, a freemason, examined the witnesses. In the course of the examination, one of the other jurors ventured to ask a witness some questions. The foreman called this juror aside and privately solicited him, thereafter, to refrain from asking questions. Some of the jurors had been furnished with questions in writing, to put to particular witnesses, with a view of eliciting the truth. It was known that such papers were in the room, and the jury voted, by a large majority, that no use should be made of them. One juror insisted, however, on making use of them. One witness stated that he knew nothing which would go to convict any person upon: being called upon to state what he did know, he asked to be excused, because he was poor, and his testimony might prove his ruin. A large majority of the jury voted to excuse him from answering. One of the jurors pertinaciously insisted upon the witness' answer, and after a long debate, finally obtained his answer. One witness, notwitstanding all the cunning in keeping the questions, did testify to Bruce's acknowledgement of his agency in carrying Morgan to Niagara. Several witnesses were afterwards called to impeach the testimony of this witness, and one or two did answer that he was not to believed on his oath. One witness testified, that he had been informed by a respectable individual in Canada, in whom the witness had full confidence, that Morgan had been carried to fort Niagara, thence to the Canada shore, and was from thence returned to the fort again,—that Morgan had been put to death, and that his body was in the bottom of Niagara river, and might be found, if searched for immediately, and that he, (the informant,) could tell the place where it could be found. The witness stated that he received this information from a mason, who enjoined the witness to keep his name a secret, as if known, his life would be the forfeit. One juror insisted that the witness should name the person who gave him this information, but he refused, and nearly, if not quite all the other jurors present, sustained the witness in his refusal, and he was allowed to retire without answering the question. While this jury was in session, the foreman took Eli Bruce privately into a side room, and was there with him some time. This grand jury, so far from finding any indictment against Eli Bruce, or any other person, drew up a presentment to the court, that they had discovered nothing which would authorise them to find a bill against any person, and also framed and sent a memorial to the governor, in which they stated that there was not a shadow of testimony implicating Eli Bruce, as guilty of, or accessary to the abduction of Morgan, with the exception of one witness, who was so contradicted, and whose general reputation was so bad, that they did not place any reliance upon it.

It is very certain that a series of questions, to be propounded to the witnesses, had been so framed, that the witnesses could answer without eliciting any dangerous information. This must have been the case, or real perjury must have been repeatedly committed, on the investigation before them. All the important witnesses to trace the whole abduction from Rochester to fort Niagara, were examined before this grand jury; the same witnesses, upon whose testimony, bills have been found in

other cases, and convictions had. Thirteen of the witnesses examined before this grand jury, have been since indicted, not one of whom protected himself on the examination, on the ground that he should criminate himself. Three of them, David Hague, Orsamus Turner, and Jared Darrow, have since been shown by the testimony of Eli Bruce, himself, to have had a criminal agency in the abduction. Edward Giddins, in his published "Statement of Facts," says, he was subpœnaed before this grand jury, which much alarmed those who were implicated. One of them informed Giddins, that he would go and see the foreman, and state to him Giddins' situation, that he might know how to question him, so that his answers might not injure others. He subsequently informed Giddins that he had told the foreman what Giddins knew of the affair, and that the foreman would put no question but what Giddins could safely answer.

Hiram B. Hopkins, a royal arch mason, a deputy under Bruce, and personally knowing to the abduction of Morgan at the time, says, in a published letter, dated, February 28, 1830.—"After the abduction of Captain Morgan, I used frequently to ask the masons how they expected to escape punishment for that outrage, adding that if found out, the perpetrators of the deed would have to suffer the reward due to their crimes. They have told me time and again, that they would never be brought to punishment, because all were masons with whom they had to deal, and particularly the sheriffs of those counties, in which the offence was committed, were all masons, who had the selecting of the grand juries: that no grand jury would be summoned without being two thirds masons. And when the time arrived for summoning the grand jury for this county, (Niagara,) I had my orders not to summon any but such as were particularly friendly to the masonic institution. Says Bruce, we must have at least two thirds of them masons, and the others friendly to the order. If we have all masons they will suspect us. The jury was accordingly summoned. The subject of the abduction was brought before them. The district attorney was a royal arch mason who knew all about the Morgan affair, in my opinion, and the foreman of the jury was one of the warmest zealots of the order in the county. If I mistake not, more than two thirds of the jury were masons. The district attorney and foreman, so framed the questions propounded to the witnesses, that after thus examining them, they drew up an instrument signed by all the jury, the substance of which was, that they had no reason to believe that Morgan had ever passed through this county."

When the inhabitants of Monroe county first held their meeting, to take into consideration the outrages, and devise means for their investigation, the meeting at that time, placed so much confidence in the professions of willingness, made by members of the fraternity, to aid in the investigation of these outrages, that they appointed four or five masons upon the committee of investigation. This committee, after their appointment, held their meetings, and commenced upon their inquiries, and at the same time entered into an honorary obligation with each other, not to disclose any information which might be obtained by the committee, only so far as was necessary to procure the arrest of offenders that might be discovered. The members of the committee who were not masons, soon ascertained that the lodge-going members of the fraternity in the village, were kept constantly informed of the proceedings of the committee, and of the information which they had collected. One of the masonic members of this committee, then a knight templar, stated at a lodge meeting, soon after the committee was appointed, "that he had no doubt that what had been done with Morgan was intended for the best, but it had turned out otherwise, and was an unfortunate business. That he did not wish to know any thing about it, he was on the committee, and cautioned them if they knew any thing about the business, to keep it to themselves, as he was in a delicate situation." The other members of the committee soon ascertained, that no assistance could be expected from freemasons in aid of the investigation, and felt themselves compelled to withdraw from them, and pursue their inquiries by themselves.

When the different committees had by great diligence, succeeded in tracing Morgan to Lewiston, they appointed delegates from among their own members, to proceed to that place, and push their inquiries as to his final fate. They went there, to the number of seventeen, in the month of January, 1827. The members of the fraternity in that place and the vicinity, were obviously alarmed and excited, and collected from Lewiston, Niagara Falls, Youngstown, and other places in the vicinity to the

number of forty or fifty, some of them armed, exhibiting, and expressing the utmost rage and vindictiveness towards the convention, on account of the purpose of their meeting. They heaped every epithet of insult and reproach upon those quiet men, who had come from a great distance with no other purpose than the lawful investigation of an outrage against the laws. They came rudely into the room where they met, and after insultingly taking the light, and looking around into the faces of those who were there, extinguished it and left them in darkness. Their object, evidently was, to provoke the members of the convention to violence and resistance, and thus to bring on a general affray, which must have terminated in bloodshed. So disgraceful a result was only prevented by the moderation of the convention. A general conference was had between the two parties, when the district attorney of Niagara county, a royal arch mason, reproached them for coming into his county to investigate a crime which they could look after themselves, and lavished upon them the most vituperative language and vindictive abuse. It is almost needless to say, that the convention were not deterred by this violent conduct from pursuing their inquiries.

Soon after the conviction of Chesebro and others, at Canandaigua, and while the Lewiston convention were holding their meeting, Burrage Smith and John Whitney, of Rochester, privately left their places of residence. One of the Rochester committee, soon after, saw Burrage Smith in Albany, and informed Bowen Whiting, Esq. district attorney of Ontario county, who was also there, of the fact. Mr. Whiting applied to John O. Cole, police justice of Albany, and an officer of the grand chapter of the state, for a warrant to arrest Smith for the conspiracy. The magistrate made out the warrant early in the morning of the 2d of February, 1827, and retained it, to place it in the hands of an officer for service. Though a constable came into his office soon after the warrant was made out, and was there again more than once in the forenoon, yet the warrant was not put into a constable's hands until the middle of the afternoon. The constable went immediately to the public house where he was directed to serve it, and was told by the bar-keeper, that he had a warrant for Smith, but that he was too late; Smith had escaped. It was soon afterwards ascertained, that Smith and Whitney had both fled from the northern parts of the United States, and that money had been furnished to one of them from the funds of the grand chapter, to enable them to flee from their homes, as fugitives from justice.

In December, after the abduction, Colonel William King, left the state of New York, and procured the appointment of sutler at Cantonment Towson in the territory of Arkansas, whither he removed. In December, 1827, Messrs. Garlinghouse, Bates and Mead, received requisitions from the governor of the state of New York, addressed to the governors of Louisiana and Arkansas, for the surrender of William King, charged with the murder, and Burrage Smith and John Whitney, charged with the abduction of William Morgan, as fugitives from justice. They went to Arkansas, and obtained the necessary papers from Governor Izard, and proceeded to Cantonment Towson, which they reached, February 14, 1828.

Mr. Garlinghouse went alone, and privately presented his papers to Captain R. B. Hyde, the commandant at the station, while his companions remained without the fort. He exhibited the order of the governor,—a letter from the adjutant general under the direction of the secretary of war, and a letter from Colonel Arbuckle, commanding officer at Cantonment Gibson, and requested Captain Hyde, to give assistance in the arrest of William King, then sutler at the station. He refused to assist, or afford assistance, and refused to furnish a guard for his removal, but said he would send for Lieutenant Colquhon to accompany him to King's store. He went out for that purpose, and was absent a short time. Soon after his return, a report was brought in that Lieutenant Colquhon could not be found. Another officer was then sent for, with whom Garlinghouse went to King's store, but found he had gone away with Lieutenant Colquhon, and after diligent search he could not be found. Clark Sanders states, that Captain Hyde had a conversation with Lieutenant Colquhon in his short absence to find a messenger to send for him, and that Lieutenant Colquhon stated to Mr. Bates, that he informed King that some one was in pursuit of him, and went with him into the woods, when he, (the Lieutenant,) came back and ascertained that King was to be arrested for the murder of William Morgan, and then directed King's clerk, to take his (King's) horse, into the woods, which he did, and King rode off. It is understood that Captain Hyde, and Lieu-

tenant Colquhon were masons. King was not arrested, neither were Smith or Whitney, though they were heard of frequently.

Preparations were made in the winter of 1827, by the Batavia committee, to procure the arrest of Richard Howard, of Buffalo. for a supposed agency in setting fire to Colonel Miller's office. He, however, fled before he was arrested, and from the affidavit of John Mann, taken in February of that year, there is reason to believe that he feared punishment for a higher crime than even midnight arson. From another affidavit made by Avery Allen, in March, 1829, it would appear that this Richard Howard came to the city of New York, in February, or March, 1827, and attended a masonic meeting at St. John's Hall, in that city, where he confessed in open lodge, that he assisted in putting Morgan to death, and that he was furnished with funds by the knight's companions, then present, to escape to Europe, and that after being secreted from pursuit by members of the fraternity, he did escape; certain it is, that no information has been received of this Howard since he absconded, and that the officers of justice have not been able to penetrate the veil of secrecy which concealed his flight.

One great difficulty that has been met with in the prosecution of the conspirators, is that of procuring the attendance of masonic witnesses. Witnesses who still belonged to the institution, were reluctant in their attendance at court, and frequently refused to obey the ordinary process of subpœna or evaded its service. This was so often the case, that it was frequently necessary to procure their arrest long before the courts, at which their attendance was wanted, should sit, and place them under heavy bonds to ensure their attendance. This unusual course was necessarily adopted in several instances, when the inefficacy of the ordinary process had been made most abundantly manifest. Difficulties never encountered in any other prosecution were here encountered at every court, and at every step. Witnesses have been secreted and sent off without the jurisdiction of the courts, and remained concealed for many months before any information could be obtained respecting them. These occurrences were so frequent, and of such a character as to forbid the belief that they were the result of individual effort alone. They evinced that extended combination, which almost irresistibly presses upon the mind the conviction, that they were the result of the secret and mystic agency of freemasonry, which alone from its peculiar organization possesses the means of such extensive and secret concert. Some facts under this head may illustrate this branch of the subject. In the summer of 1827, Elisha Adams, the same man to whom Giddins transferred the keys of the magazine, was served with a subpœna to attend a court at Canandaigua. He started, in obedience to the process, and came as far as Rochester. From this place all trace of him was lost. He had disappeared, and was not heard of for months, though the most diligent inquiries were made respecting him, and even public inquiries in the newspapers were made for him throughout the country. In the spring of 1828, it was ascertained that he was residing in a secluded manner in the northern part of Vermont. Measures were taken for his arrest with such secrecy and despatch, that he was apprehended about 3 o'clock in the morning, and before he could be advised that his place of residence had become known. He expressed no surprise at his arrest, but said that he did expect to have been informed before any process could be served upon him. In the course of his journey to Rochester, he conversed freely and fully with the agent having him in charge, and frequently avowed his determination "to make a clean breast of it," when called upon as a witness, by telling the truth. As it was known that he was a reluctant agent of the conspirators, confidence was placed in his promises in this particular. He continued in this frame of mind until he arrived at Rochester, where he was at once surrounded by the counsel for the conspirators, and the guilty royal arch companions of that place, who soon succeeded in establishing their mysterious influence over his conscience, and subjecting him to that obligation of their peculiar code, which under the most fearful penalties enjoins the keeping of a companion's secret in all cases, "murder and treason not excepted." After his interview with these men, he manifested a determination not to testify, and from his declarations to an old friend, we are led to believe that he was deterred from telling the truth by threats of a fate as horrible as was that of Morgan.

Orson Parkhurst, the person who drove Platt's carriage, containing Morgan, from Rochester westward, as soon as the outrages became a matter of public investiga-

tion, was found to be absent. No trace of him could be found, and attempts were made to mislead the committees, by representing that he had gone to Michigan, and other places, widely different from the place of his actual concealment. The most diligent inquiries were made respecting him for months, and even years, and all hopes of penetrating the concealment which screened him, were nearly abandoned, when his place of residence was discovered, in August, 1829. Prompt, efficient, and secret measures were immediately taken, to secure his attendance as a witness, and he was unexpectedly arrested in the eastern part of Vermont. He had supposed that all danger of finding him had passed; and he was living in the fancied security, that if any danger of this kind threatened him, he should receive timely information. He was regularly advised by his Rochester brethren of all that transpired; and twice during his absence, George Ketchum, a pensioned agent of the fraternity, had visited him. Twice, also, had he left his place of residence, and at each time, spent some months hiding in another state. He was brought as far as Albany; in the mean time, the fraternity at Rochester had become suspicious of the true state of the case, and sent on to Albany, that he must, at all events, be abstracted from the person having him in charge. Possessed of these instructions, agents were employed to keep a vigilant watch; and when he left Albany, in charge of the agent of the state, he was followed by an agent of the fraternity. He was thus pursued westward, nearly two hundred miles. At Montezuma, an unknown person came on board the canal boat in which Parkhurst was, just at night. He did not give his name, and no one knew him. That night, the unknown individual and Parkhurst escaped from the boat, and no tidings have been heard of him since. Parkhurst was himself a mason, and if he had testified to the truth, would have been a most important witness. It is believed, that his testimony would have disclosed the agency of several persons in Rochester in the conspiracy, against whom no proof had hitherto been found. They had therefore a deep stake in his absence.

The driver of the stage west, on the morning when Morgan was carried through Rochester, might, by his testimony, have thrown some light upon the subject. He also left the place, and when at length it was ascertained, in August, 1829, where he was, measures were taken to secure his attendance as a witness. Although these measures were taken with every precaution of secrecy, yet, by some unaccountable means, he became informed of them, and fled just before the officer arrived to arrest him; and the information that might have been derived from his testimony was entirely lost.

Isaac Farwell was present at Solomon C. Wright's, on the evening of the 13th of September, when the party was there with Morgan; and as they remained at that place several hours, and procured an accession to the number of the conspirators, his testimony was exceedingly important. He, however, with the assistance of members of the masonic fraternity, so skilfully avoided the process that was issued to compel his attendance, that the public prosecutor only succeeded once in getting him before a grand jury. After that, he forfeited the bonds which he had given for his appearance to testify on trial; and not all the constant exertions of vigilant officers were sufficient to discover him again. For many months, he was secretly flying from county to county, and as the approach of courts rendered new exertions to secure him probable, hiding in Canada, without the jurisdiction of state process. Just previous to the last special circuit, held in Niagara county, the prosecuting officer of that county ascertained that he had passed through Lockport but a short time previous, and supposing that it was his intention to visit his family, who resided three miles from that place, he sent an officer there to secure him. Farwell did not visit his family, though he had not seen them for many months. It was subsequently ascertained, that he had been informed of the hazard to which he exposed some of the fraternity, by an appearance so open, and that he was taken by the wife of Solomon C. Wright, and smuggled off to Canada the same night, without even being permitted to visit his own house, or to inform his wife that he was in that vicinity. These are not the only instances of witnesses absconding or being secreted, but if all were to be enumerated, the detail would be found to be too tedious. There are circumstances existing in relation to some of them, which leave the irresistible presumption upon the mind that they were hired, at a heavy expense, to leave their houses and their business, in order that their testimony might not place the reputation, the liberty, and he lives of some members of the fraternity at hazard.

Edward Giddins was told, if he would leave the country to save his friends, any amount of money which he should demand was ready for him, and had been furnished for the express purpose. An extravagant sum was also offered for his property, if he would go, by a mason, who said he was authorized to make the purchase, and that the money had been furnished by the grand lodge for the purpose.

The conduct of masonic witnesses on the stand, after their attendance had been secured, is also worthy of a few remarks. With very few exceptions, they manifested an evident reluctance to testify. In some other cases, they testified with obvious and palpable falsehood. Some of them exercised a species of casuistry, in relation to their judicial oath, which is not a little remarkable. It seems that those implicated had argued themselves into the belief, that there was no greater sin than the breaking of a masonic oath; that if they told the truth in relation to the outrage, they should divulge a secret which they were masonically bound to keep, which would criminate themselves; and that, therefore, their only course was to testify that "they knew nothing about the affair." Strange as is the infatuation manifested by this reasoning, there was not wanting a counsellor of the supreme court, a royal arch mason, to advise them, that if they were implicated in the affair, they might safely swear, that "they knew nothing about it," instead of protecting themselves from answering at all, on the ground that it would criminate themselves. Certain it is, that many witnesses, to whom circumstances almost unerringly pointed, as having a knowledge of, or being implicated in, some portion of the transaction, did come forward, and solemnly make oath, that "they knew nothing about the affair." Some others, who did pretend to give an account of their knowledge of the transaction, testified in such a way, as to leave an impression upon the mind of every auditor, that they had not satisfied that part of their judicial oath, which required them to tell *the whole* truth. No man, who heard the testimony of Hiram Hubbard, Ezra Platt, Solomon C. Wright, and some others, could believe for a moment, even from their own statements, that they had disclosed all they knew of the affair. The evidence that was extracted from witnesses of this character, was absolutely wrung from them, so reluctant did they appear to disclose. Witnesses, in several instances, came into court with their own counsel, a circumstance unheard of in courts of justice before, to advise with them what questions they were legally bound to answer. They would frequently refuse decidedly to answer a question, even after its propriety had been argued by their own counsel, and decided by the court, and continue in such contumacious conduct until the order was made out for their commitment, and then their firmness would give way, and a reluctant answer would be forced from them. Some of them, of more determination of purpose, or having more important secrets to conceal, stood out in their refusal to answer until the last. In March, 1829, Isaac Allen refused to answer a question, before the grand jury of Monroe county; the jury reported him to the court, which determined, after solemn argument, that the witness could not protect himself from answering the question. He, however, still refused, and was committed for the contempt. In June, 1829, Eli Bruce was taken before the grand jury of Genesee county, on a habeas corpus, as a witness, and he refused to be sworn. At a special circuit, held in June last, at Lockport, in Niagara county, Orsamus Turner was called as a witness, on the trial of Ezekiel Jewett, the keeper of fort Niagara at the time of Morgan's confinement there. The three following questions were successively put to Turner, as a witness: "Was the defendant one of the persons consulted with, in relation to separating Morgan from his friends at Batavia, as a means of suppressing the contemplated publication of a book concerning the secret of freemasonry?" "Do you know that the defendant, Ezekiel Jewett, was applied to for a place, in or about fort Niagara, for the purpose of confining William Morgan?" "Was you ever present when the subject of preparing a place at fort Niagara, or at any other place within the county of Niagara, for the confinement of Morgan, was discussed in presence of defendant?" He successively refused to answer these questions; and he was sentenced, for this contumacious conduct, for the first contempt, to thirty days imprisonment, and $250 fine, and for the two last, to thirty days imprisonment, for each contempt.

On the same trial, Eli Bruce and John Whitney, were called as witnesses, and successively refused to be sworn. Bruce was sentenced to thirty days imprisonment, for this contempt; and Whitney to the like imprisonment, and also to pay a fine of $250. These individuals, are all liable under the laws of the state of New York,

to be further punished for their contempts, after conviction upon an indictment, by imprisonment for one year each, and by a fine of $250. It is evident that no slight cause could have induced them to take this course, and subject themselves to such punishment. All of these witnesses had been tried for the conspiracy, and could not, therefore, be called in question again for *that* offence. No other individuals could be indicted thereafter, for any lesser offence than murder, as the statute of limitations had then barred prosecutions for any other offences connected with the Morgan outrage. It would seem as if the fraternity had set down, and coolly counted the cost of the matter; and had come to the determination, that it was wise to shut the door completely against the bare chance of establishing the murder of Morgan, by any facts or inferences to be derived from their testimony, even though it should be done at the expense of the liberty and property of some of its members. In these instances, the power of the fraternity came into collision with the laws of the land in a most marked manner, and set them, and their penal requirements at defiance, and prevailed in the conflict. The laws were seen to be impotent against a power so secret, so murderous, and so overwhelming.

Public officers, who owned the power of the masonic obligations, have been found wanting in their duty, as officers, in relation to prosecutions connected with this outrage. One honourable exception, however, exists, in the case of Bowen Whiting, Esq. district attorney of Ontario county, who, though a freemason, has fearlessly, honestly, and effectively, discharged his public duties, and given his best exertions with considerable success, to bring the offenders to punishment. With this exception, no assistance whatever has been given during the whole course of the investigation, by any adhering member of the masonic fraternity, in aid of the purposes of justice; on the contrary, individual masons, not particularly implicated in the transaction, have interposed every obstacle in their power, to prevent the developement of truth. Indeed it was apparent to every one, that freemasons, both collectively and individually, were decidedly opposed to any investigation of the outrages, and determined to suppress inquiry, if any effort of theirs could suppress it. Purses have been liberally opened, exertions have been freely given, to prevent convictions, to enable offenders to elude justice, and to aid in the removal and concealment of important witnesses. Though several of the conspirators have been convicted by an impartial jury of their country, and some of them have even confessed their guilt, yet not a single one of them has been subjected to even a masonic censure. On the contrary, most of the conspirators have received the marked countenance and support of the order, been protected by its funds, and shared largely in its sympathies and in its patronage; and even some of them, after their agency in the conspiracy, had been generally known, and publicly proven, have been raised to a still higher rank in the honours of the institution, as a reward, avowed in the case of Eli Bruce, for the very acts which should have consigned them to infamy and punishment. The severity of their punishment has been alleviated in every possible manner, by the sympathy, encouragement, and countenance of their masonic brethren; and the disgrace which usually attends a criminal conviction, has been in a measure averted, by cheering the unfortunate men upon whom it presses, with the idea that it was a martyrdom in the cause of heaven descended freemasonry. Indeed there have not been wanting public papers, which have dared, in the face of abundant proof, to say, that convicted conspirators were honest, upright, innocent, and persecuted men. The Rochester Craftsman, established in the winter of 1829, for the purpose of defending freemasonry, and endorsed by men otherwise honourable and respected, grossly libelled the court, jury and counsel, by whom Eli Bruce and John Whitney were convicted, and boldly asserted that they were honest and innocent men, who had fallen victims to the prejudices of the times. For this libel, its editor was convicted and punished; but he set at defiance the laws, and still persisted in the charges for which he had been brought to justice. John Whitney, after he had returned from the Southern states, where he had been hiding from justice for many months, was taken under the patronage of the fraternity, courted, cheered and sustained by them, and placed in the way of a lucrative and profitable business. After his release from the imprisonment to which he was consigned by the laws of his country, he was received at his home with open arms, by the fraternity, and cheered and sustained by their countenance, support and patronage. Orsamus Turner, who was confined in the jail of Niagara county, for contumaciously refusing to answer proper and legal ques-

tions, was lauded in the Craftsman, and other kindred prints, as a miracle of constancy and firmness; and when the period of his imprisonment had expired, he was conducted from the jail to a public tavern, in a coach and four, with enthusiastic demonstrations of respect by the fraternity.

Facts of such a nature exist, as to induce the belief that the fraternity have, by means of the agents of their societies, furnished funds to support individuals convicted of an offence against the laws, to aid those indicted, and in one instance, to enable a suspected member to escape from the punishment of the laws of his own state. Some of those individuals who were first convicted and imprisoned for their participation in these outrages, were, at the time of their imprisonment, known to be in embarrassed circumstances, yet, one of these individuals at least, found means to carry on his business while confined in jail, and at the expiration of his period of confinement, was found to be in better circumstances than at the commencement of his imprisonment. It has been stated, too, by Jarvis F. Hanks, a renouncing mason, that the Jerusalem chapter, of the city of New York, voted $500 for the benefit of the "western sufferers," the mystic name by which those members who were suffering under prosecution, were generally known by the fraternity. It has also been stated, under such circumstances as to induce a belief of its truth, that the grand chapter of the state of New York, at its annual communication, in February, 1827, by a vote of that body, placed at the disposal of their grand scribe, a considerable sum of money. Whether this was done by a vote to increase "the charity fund," or more expressly for the assistance of the "western sufferers," we have not the information to enable us to determine. It is believed that it was understood by every member of the grand chapter then present, that the funds so appropriated were for the purpose of assisting in the defence and the support of the conspirators in the Morgan outrage. It is also understood, that the officer under whose control such funds were placed, expended them for the objects and purposes for which they were appropriated, and made a report at a subsequent communication of the said grand chapter, that he had so expended them. A portion of this money is understood to have been employed in re-imbursing the expenses which individual members had before sustained in the same great object; a portion was paid to some of the conspirators, who had become fugitives from their homes and country, for fear of punishment; and a portion was paid for the support of individuals who had been convicted of a violation of the laws of the land. It has been stated, too, that further sums have been appropriated by the same grand chapter, for similar objects; but the very organization of the grand chapter, bound, as its members are, to secrecy, by oaths of surpassing strength, and guarded, as its sessions are, by naked weapons, would naturally prevent full evidence of its transactions from coming to the knowledge of those not admitted within its guarded walls. The guilty secrets of this mystic body, would hardly pass lips sealed by dreadful oaths, or portals guarded by drawn swords. There is not, therefore, all that precision in relation to those facts which would be desirable; yet it is known from the statement of the officers of the grand chapter themselves, that the expenditures of that body have been greatly increased within the last three years, so much so as to encroach greatly upon the principal of their means. There is reason, also, to believe, that the legislative and executive councils of the state of New York have not been uncontaminated by masonic influence, and that there persons have been lent to throw embarrassment in the way of the conviction of offenders against the laws.

In the winter of 1827, a memorial was presented to the legislature of that state, setting forth the facts of Morgan's abduction and murder, and the difficulties which stood in the way of bringing the perpetrators of that crime to justice, and praying that a committee might be appointed to strengthen the arm of the law. Though the chairman of the committee to whom this memorial was referred, reported in favour of the prayer of the petitioners, yet this report hardly received a decent consideration, and was thrown indignantly among the papers which were considered unworthy of legislative interference. In 1830, a convention representing the anti-masonic interest of the state of New York, presented a memorial to the legislature of that state, praying the appointment of a committee, with power to send for persons and papers, to inquire whether the grand chapter of that state had interfered in the administration of justice, or aided, countenanced, or protected the violators of the laws. Though this memorial preferred heavy charges against the grand chapter, the

falsehood of which, if false they were, might have been disproved, by granting the reference asked, yet the legislature chose to refer it to the attorney general, who possessed no one of the powers necessary to a full and fair investigation of the subject. In the winter of 1829, John C. Spencer, Esq. was appointed by the executive of the state of New York, special counsel to conduct the prosecutions in relation to the Morgan outrages. He was a fearless, efficient, faithful and industrious officer, and entered with honesty, zeal, and energy upon the duties of his appointment. He prosecuted these duties for one year, and made his report to the executive disclosing the results of his investigations. Mr. Spencer was treated in such a manner by the authorities of the state, as to furnish convincing proof, that, in their estimation, he had been too faithful in the discharge of his duties. His confidential communications to the executive in relation to the means to be used in proving the crime of murder, were divulged through the agency of his masonic advisers, as is understood, to the counsel of some of the individuals implicated in the outrage.

These are all the facts which your committee have had time to arrange in relation to the conduct and measures of masons to prevent a conviction of their fellow masons of the crime of the abduction and murder of William Morgan, but they are by no means, all that exist in relation to that subject. If they were all to be noted down, this report would swell to an inconvenient and perhaps unnecessary length. There are a thousand circumstances which have been noted by those who reside on the theatre of the outrage, which though minute and trifling in themselves, and which are, therefore, almost impossible to be communicated to others, yet have contributed to produce an impression, that the fraternity, both collectively and individually, have been strongly opposed to any investigation of these high handed offences against the laws. The taunts, the sneers, and the ridicule of some, and the vindictiveness, the malignity, and the threats of others, have gone into the account, to create a belief that the fraternity generally, with very few exceptions, have done all in their power to avert punishment from the heads of their offending brethren. Your committee submit this report of facts without a single comment, and will feel satisfied if any man, or number of men will be induced by it, to inquire into the nature of an institution whose principles your committee believe, authorized the commission of an outrage upon the liberty and life of a fellow citizen, and prompted its members to use every effort to avert the just intervention of the laws from the heads of the offenders.

ANTI-MASONIC CONVENTION.

Mr. Maynard, from the Committee appointed to inquire into the effect of freemasonry on the Christian religion, presented the following report:

Religion is the most precious gift of God to man. It unfolds his earthly relations and duties, and discloses the source of all his hopes and consolations. It teaches the connexion between imperfect intelligences, and the Almighty Being who created the universe by the word of his power, and governs it in infinite wisdom.

It reveals the momentous truth, that the soul of man is destined to survive the wreck of all material things, and to live beyond the grave. That when "the elements shall melt with fervent heat, the earth shall be burned up, and the heavens shall be rolled together like a scroll," the soul of man will have entered upon an existence of interminable duration.

It sustains man amidst the vicissitudes and calamities of life; draws aside the curtains of eternity; illumines his melancholy path through the vale of death, and inspires him with the hopes of beatitude in the world of future being.

Involving, as religion does, the dearest interests of earth, and the only hope of heavenly blessedness, it is natural that every thing which may impair its influence, contaminate its doctrines, or impede its progress, should excite the liveliest sensibilities of immortal beings. Freemasonry cannot be indifferent in its effects upon that holy cause. It is too important in itself, too ramified in its connexions, and too powerful in its influence over the minds of its votaries, to be entirely without effect upon this, the greatest and holiest subject that demands the employment of the human faculties.

It must exert an influence for good or for evil. Its tendencies cannot be regarded with indifference. The pertinency of the inquiry becomes manifest, and its importance cannot be overrated.

Religion has had many improper connexions. Wickedness has often sought its mantle to veil unholy designs. It is not without example that freemasonry should seek its alliance. Every subtle machination against human happiness, or civil liberty, and every mighty effort for the oppression of mankind, has covered and characterized its designs with the sanctity of religion. Christianity has been made to aid the advancement of the most unholy purposes, and the gratification of the most pestilent of human passions. Its benign influences have been perverted to promote schemes of stupendous wickedness and of monstrous oppression. It has been used to infuse malice into the heart of bigotry, nerve the arm and kindle the fires of persecution, and prop the throne of tyranny.

In view of the abominations which the perversion of religion has produced, who can forbear to exclaim, Oh, Christianity! what horrid enormities have been perpetrated in thy name!

Man is a religious being. In despite of stoical or impious philosophy, he regards the Author of creation with awful reverence. So powerful is the influence of religion over the human mind, that it has been made the instrument of its government. This has proved effectual, when all things else have failed. No scheme of policy, no plan for social improvement, no system of government would be regarded with approbation, or even indifference, if it were manifestly hostile to religion.

So deeply impressed was the author of illuminism, who in propensity, if not in ability for tremendous mischief, was little less than "arch-angel fallen," of the influence of religion over the human disposition, that he invented what he called a priests' degree, and made it a part of that system designed avowedly for the overthrow of all social, political, and religious establishments. He seemed to enjoy a fiend-like pleasure at the success of his subtle effort. He lured Christians into his society, and acquired from their professions and characters, a reflected sanctity upon designs the most inhuman, perverse, and impious. When a Protestant divine who

had been enticed into his fraternity, declared the opinion that that blasphemous degree expressed the true meaning of Christianity, he exclaimed with rapturous delight, "Oh man, man, to what mayest thou not be persuaded! Who would ever have thought that I was to be the founder of a new religion?"

The astonishment we feel at the infatuation and violence which freemasonry seems to have infused into dispositions the most amiable, and the dominion which it apparently exerts over minds, enlightened, vigorous, and powerful, may experience some abatement from the reflection, that nearly eighteen centuries of the Christian era, passed away before there was, in any part of Christendom, a perfect establishment of religious liberty. Before, the doctrine was embraced, by any large community, that no earthly power possesses a right to control the conscience of man; that for his errors of faith or of worship, he is amenable only to the great Father of his spirit. But civil rulers in league with ecclesiastical functionaries, in the pride of power, and arrogance of wisdom, prescribed a creed of faith, and condemned to banishment, or torture, or death, the hapless being "who dared to believe or to doubt, a little more or a little less," than the standard which bigotry and tyranny had erected. Thus was formed and for centuries continued, that adulterous connexion between church and state; a baleful union, always barren of good and prolific of evil. This alliance filled the world with desolation. It broke up communities, pursued the sincere adorers of God in their wanderings, and traced them by their prayers and their worship into their places of refuge. It drenched the fairest portions of the globe with human blood, arrayed Christian against Christian, with the name of the Saviour on his lips, and vengeance in his heart, and caused him to exclaim at every triumph over his brethren in the Lord, in the sentiment, if not the language of the impious Mahometan, "*Allah Acbaz*," "God is victorious."

It was not until liberty had found an abode in this favoured land, that the human mind was emancipated from error, prejudice, and bondage. That the rights of conscience were defined, established, and secured; that religion was redeemed from the slavery of power, freed from the contamination, and delivered from the dangers of that unholy alliance; that virtue, its constant handmaid, was enlarged from the dungeon, where priests and tyrants had confined her; and set free, with all her attractive loveliness, to cheer, console, adorn, and bless mankind.

It may not be inappropriate to the occasion, to indulge the reflection that we are now pursuing our deliberations in a city, whose foundations were laid by an illustrious personage, whose long, and peaceful, and glorious life was devoted to the augmentation of human happiness, and whose services were greatly instrumental in the establishment of the principles of free inquiry, the rights of conscience, and of religious liberty. This delightful city, the fair work of his hands, consecrated to liberty and benevolence, and which now constitutes so essential an adornment of our country, is unimportant, in comparison with his labours in the cause of humanity, freedom, and religion; which will render him an everlasting benefactor of the human race. He was one of those rare beings, who constitutes an epoch, and impresses his character upon the times in which he lives. This city may vanish from the face of the earth, but his usefulness and his fame will endure for ever; for wisdom and virtue are immortal. He yet lives by his works, and exerts an extended influence upon human condition. A spark from the altar of liberty erected in the wilds of America, has kindled a flame in Europe which now shines with its pristine purity and lustre, in that most wonderful and glorious of all revolutions, recently achieved in one of its fairest kingdoms. Let us imbibe the benignant spirit of this friend of man. And while we pursue the great objects of our inquiry with his meek boldness, and his mild but firm determination, may we emulate his singleness of purpose, his purity of motive, and his expansive charity.

It is in accordance with the history of frail man, that freemasonry should seek sanctity, by an alliance with religion. It seems to have done so. If the fraternity cannot claim the appellation of a "peculiar people," it has a kingly government, and a "royal priesthood." The order exhibits in its structure, the odious union of civil and ecclesiastical power. It displays the alternate exercise of sovereign authority, and the performance of the duties of the altar. It blends the holiest ceremonies of religion with the most revolting of human follies.

It parades its mystic symbols, in profane performances, as the emblems of great and dread realities. Freemasonry has a creed, but it is not the creed of any denomi-

nation of the worshippers of God. Unlike all, and yet equally adapted to every faith; except, perhaps, only in the degree of knight templar, there is no recognition of the Redeemer. Other than that degree, the creed of freemasonry is equally the faith of all, and the faith of none of the children of men, who acknowledge a Supreme Being. It is not Christianity, or the handmaid of it, but an impious substitute for it. By estranging the mind from the doctrines of the gospel, it inevitably prepares its chambers for the lodgement of infidel principles. It harmonizes as well with the tenets of the Jew, the Pagan, and the Mahometan, as with those of the humble follower of Christ.

The idolatrous Persian, who prostrates himself in blind adoration before the sun, and worships it as the source of light, and life, and intelligence; the wild son of the forest, who loads his altar with victims, mingles his unintelligible adorations with the precious incense, as it ascends to the Great Spirit, and consoles himself with the delusive expectation of the country beyond the hills; the Pagan, who flies to the Ganges, and hopes in its sacred waters, rather than in the exhaustless fountain of redeeming grace, to wash away the pollutions of his soul; the Turk, who kneels at a mosque, lays his hand on the koran, and says, "Allah, there is but one God, and Mahomet is his apostle;" the descendant of Abraham, who reposes in undiminished faith, upon the future advent of the Messiah, embrace the creed of freemasonry, with the same cordiality and confidence, as the believers in Christ, who rest their only hopes of redemption and heavenly felicity, upon the merits of the atonement.

Does freemasonry aid the cause of religion, or is religion made to sanctify the abominations of freemasonry? There is an attempted connexion, and it cannot be without object or effect. Religion, heaven-born, suffers from every earthly contact, and every impure alliance. Is it possible, that the indecent ceremonies of freemasonry, its abominable oaths, its horrid penalties, its impious oblations, its blasphemous personification of the Deity, can be acceptable in the eyes of infinite purity? It is a formidable objection to freemasonry, that it attempts a connexion with religion, and presents, in miniature, to the view of the American people, the abhorred union of church and state, revolting to the feelings of every freeman, and condemned by every principle of republicanism.

In estimating its probable effect upon religion, its secrecy begets suspicion. Christianity seeks publicity, and rejects concealment. It was the complacent declaration of our Saviour, that all his acts, his teachings, his sermons, his communications, his miracles, were open and public, and his emphatic asseveration, "In secret have I said nothing." This is the nature and spirit of his religion.

How, then, can that spirit delight in secrecy, and wrap itself in darkness? Innocence seeks no cover; shame and crime cry, "come night," and shroud us in the "blanket of the dark." Is there a Christian clergyman between the poles, who would pass the ceremonies, and take upon himself the obligations of freemasonry, in open conference in presence of his church? How, then, dare he do it in presence of his God? Is his awe of Omniscience increased by the all-seeing eye, one of the emblems of the order? Or is all sense of accountability banished from the mind, by the imposing, terrifying, and overpowering nature of the ceremonies? The influence of Christianity is greatly exerted by its distinguished professors. The clergy have a commanding power in all matters appertaining to the discharge of social and moral duty. Their approbation is favour, their example a guide to the world. All who regard the welfare of mankind, experience delight at the fact, and appreciate the value of their influence. Our social system requires it. Patriotism, while it would exclude them from affairs of state, and debar them from all employments, purely secular or political, and devote them to the duties of their holy vocation, the "cure of souls," would not seek to diminish, but strive to increase, their moral and religious influence.

Freemasonry, like every other subtle scheme for worldly aggrandizement, has sought to sanctify itself, by embracing in its brotherhood many worthy ministers of the gospel. It presents them conspicuously among its titled dignitaries, and makes an ostentatious display of its chaplains. It arrays them at its festivals, and boasts of its power in the pulpit.

That "pulpit,
"Which, in its legitimate and sober use,
"Shall stand recorded while the world shall stand;
"The most effectual guard, support, and
"Ornament of virtue's cause."

The fact of such membership has had, and still exerts a powerful influence, in sustaining the order. It is natural and proper that it should be so. The just reverence we feel for the characters and offices of those, "whose doctrines and whose lives co-incident, exhibit lucid proof, that they are honest in the sacred cause," restrains us from the belief that they can be partakers in scenes of indecent folly, or of atrocious impiety. We struggle against the evidence, and are prone to reject it, from horror at the admission of the consequences. It is confidently believed, that the fact, that clergymen and Christians are members of the fraternity, now constitutes the chief support of the order. If they were to abandon the institution, it would soon cease to exist. They now constitute its vitality. Deprived of the savour of their influence it would immediately perish. One of the bad effects of freemasonry, now to be apprehended, is the diminution of the useful, wholesome, religious influence of the clergy. Before the recent disclosures, there was less danger, because the inconsistency between their Christian professions, and their masonic practices, was unknown to the world. But now it is revealed and manifest. With what hope of effect or success, could a masonic clergyman address an assembly upon the great subjects of profanity, impiety, and blasphemy? The thought would immediately rush to the minds of his hearers; "you have entered a lodge in the attire of a malefactor, taken God's name in vain in horrible oaths, shocking to all moral sense, drank wine out of a human skull, imprecated damnation on your soul, with double vengeance, in case of the violation of an impious obligation, and witnessed the personification of the great "I am that I am," in the imposing scene of the burning bush, when Jehovah commanded the chosen leader of Israel, "to put off his shoes from his feet, for the ground on which he trod was holy." "Physician heal thyself," would be the spontaneous, irrepressible reply of every heart.

Freemasonry produces a mental slavery. That man is a slave whose mind is not free. It is in vain that he may enjoy "light and life and the use of his own limbs," if his soul is in bondage. He who is bound to secrecy on certain subjects, and to one class of his fellow men, by unknown ties, which do not exist between him and others, is unreasonably a slave. Other men, men of discordant principles and views, have power over his faculties, and in proportion to his subjection to the association, he is in bondage, and becomes a mere, perhaps, a dishonourable machine.

Time will not permit a more particular or ample delineation of the solemn ceremonies of religion, which freemasonry blends with its ridiculous and profane exercises. It is the less necessary, because every important report, made to the convention, abounds in statements which fully illustrate them, and point directly to the deplorable effects, which familiarity with them must have upon the mind, to estrange it from the influences of religion.

While we "state in sorrow, not in an anger," the fact that clergymen and other professed Christians are members of the fraternity, and now afford its main support, in another view, we regard it with delight, as furnishing the grounds of consolation and hope.

Few clergymen, it is believed, ever sought admission. They have been lured in by beguiling promises of advantage, and flattering through delusive hopes of more extended usefulness in their holy vocation. To have become a freemason, with good motives, is a misfortune, not a crime. It may, indeed, be questionable, whether the petition the candidate is required to present, that he is not influenced by curiosity, is always in exact accordance with truth. Whether so or not, can be known only to the searcher of hearts. As that declaration is made without other knowledge of freemasonry than the brethren are pleased to give, the departure from truth, if any there be, can only be ascribed to the influence of the institution. As the candidate may be fairly presumed to believe the institution virtuous and useful, his motives in becoming a member, are not liable to impeachment. A continued adherence to the institution, after its impurities are shown, and its abominations are proved, presents a far different aspect.

Many Christians yet continue their membership. Considerations, the force of which it is difficult to appreciate, have hitherto held them to their allegiance. Let us regard them in all charitableness, with a deep and abiding consciousness, that the same omniscient Being who will adjudge them for their adherence to freemasonry, will also adjudge us for our treatment of them.

As the institution craved their admission, and now relies upon their membership

for sustentation, it is a natural presumption, that it should make vast efforts to retain them. We may not be sensible of the number, variety, or power of the inducements that may be presented to their minds, or addressed to their feelings. We may not know how the question may be connected with other questions of duty. As we cannot fully appreciate the power of the temptation to remain, we cannot duly estimate the strength of mind, the energy of character, or the sense of duty, required to overcome it.

We cannot resist the belief, that they will now regard the question in the new aspect in which it is presented, and that the convictions of conscience will finally prevail over all other considerations, and produce their voluntary abandonment. We are strengthened in our confidence, by the example of the many distinguished individuals of the clerical vocation, who have already emancipated themselves from the thraldom in which they had been so long bound, and now labour with such commendable zeal and rare ability, to free the land from an institution so full of abominations and dangers.

Many other distinguished ornaments of the church, without any practical knowledge of freemasonry, convinced by the recent disclosures of its irreligious nature and tendency, have engaged, with an ardour inspired by the importance of the subject, in disseminating the light of truth, and in warning the world, that those who would eschew evil, should be aware of the fascinations of this deceptive order.

Christians of such benign intents, and high and holy purpose, want no promptings but their own sense of duty, their anxiety for the salvation of souls, and their reverence for their God. In the spirit and charity of the gospel, they invite the attention of their brethren in the church, who belong to the fraternity, and address them in the language of infinite condescension, "Come, let us reason together." Calm and deliberate discussion, conducted in the spirit of brotherly love, will awaken investigation, quicken a sense of duty, give force to its impulse, and produce the results which truth requires. Let us not censure the hesitation, or chide the tardy action of Christians who are yet members of the institution; but invite their attention, and leave them to the influence of time and their own reflections. The example of others will not be lost upon them. They will not be unmindful of the memorable act of a beloved brother, the thread of whose spotless and useful life, was recently and prematurely cut; whose gentle spirit, too pure for earth, took a sudden and early flight to heaven. Yet not till it had raised its warning voice against the pretensions, character, and tendency of this institution. "Oh my soul! come not thou into their secret, unto their assembly, mine honour be not thou united." "It is enough for me to know, that masonry is *anti-christian* and *impious*, and no man henceforward shall put me in the catalogue of clergymen abetting masonry." (a) A tremendous responsibility rests upon masonic clergymen. The continuance or speedy destruction of the order, is in their power. Let us indulge the animating hope, that whatever considerations may restrain their immediate action, convictions of their Christian duty will ultimately prevail. Let us not forget that we oppose the masonic institution, not its members, only as they adhere to and uphold it. Against them we indulge no hostile feeling. Who are they? Men like ourselves, not less virtuous, gifted, or patriotic; "bone of our bone, and flesh of our flesh," our kindred, companions, and friends, with whom "we delight to take sweet converse, and walk to the house of God in company."

Many of them are masons of only three degrees, and as ignorant of the unrevealed iniquity of the institution, until recently, as those who never passed the threshold of a lodge. They have not been partakers in word or deed, in its late abominations. In the perpetration of those outrages, it was the institution that sinned, by the infatuation it produces, and not its members as individuals. It is to that, and not to them, that the shade of Morgan points, with a clay-cold, but unerring hand; and, like the ghost to Richard on Bosworth field, cries in a voice that should harrow up the soul: "thou art my murderer, despair and die."

The views we have taken, inspire and justify a confidence, that the Great Head of the church, who has always extended to it his signal protection, rescued it from innumerable perils, purified it in his own time and manner, is moving the hearts of his children to an investigation of the very subject propounded in the resolution. Nothing more is necessary. Attention and inquiry will produce benign results. Those who put their trust in God need not fear but he will deliver his church from the lurking dangers of this imposture.

(a) J. S. Christmas.

Collection of

Indian Stone Implements,

The property of

J. L. W. HUNTINGTON, Esq.,

Norwich, Conn.

Also Bronzes, Bric-a-Brac, Curios, Jewelry, Gems, Minerals, Shells, Sword Guards, Wood and Ivory Carvings, Etc.

At

Geo. A. Leavitt & Co.,

787 and 789 Broadway.

Opp. Grace Church,

New York City.

Orders for this Sale will be faithfully executed by

.....

OF

Indian Implements and Antiquities

THE PROPERTY OF

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Etc., Etc., Etc.

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By Messrs. GEO. A. LEAVITT & CO.,

787 & 789 Broadway, New York,

On SATURDAY, OCTOBER 30, 1886,

AT HALF-PAST TWO O'CLOCK.

The Collection will be on Exhibition at the Auction Room on the day before the Sale, from 9 A. M. to 6 P. M.

Catalogue by ED. FROSSARD.

SIXTY-FIRST AUCTION SALE.

BOSTON:
T. R. MARVIN & SON, NUMISMATIC PRINTERS.
1886.

TO COLLECTORS.

Besides the small but interesting Collection of Indian Stone Implements, there will be found, described in this Catalogue, some very choice Cabinet and Decorative objects and specimens of Japanese Goods, including a very fine and rare Pipe, Shells, Bronzes, Curios, Polished Agate, Minerals, Coral, Ivory and Wood Carvings, Mosaics, Placques, besides Choice Jewelry, to all of which the attention of buyers is particularly directed.

Unless otherwise stated, all objects will be sold per piece, and bids sent by mail must be made accordingly.

CATALOGUE.

1 Small Marine Shells, mostly from the Pacific. Varied; about 400. Lot.

2 Small Marine Shells, fragments of white and red coral, etc. Lot of over 700.

3 Marine shell. Small, helix-shaped. V. fine. Lot of 40.

4 Marine red beans. 2 varieties. Lot of 150.

5 Rock crystals. Cut for rings, ear pendants, etc. 55 pcs

6 Shell cameos. Landscapes, etc. Oval, large. Fine lot. 12 pcs

7 Shell cameo. Female bust; gold border.

8 Shell cameos. Large, oval; a few slightly damaged. 10 ps

9 Shell cameos. Landscapes, etc. Medium. 25 pcs

10 Shell cameos. Busts, landscapes, etc. Small. 25 pcs

11 Medallion busts. Terra cotta; various colors. Fine lot. 13 pcs

12 Cameos. Small female busts; carnelian. 2 pcs

13 Black glass cameos, busts, etc. Imitation jet and obsidian. 29 pcs

14 Small mosaic and imitations. 8 pcs

15 Carnelian, red, yellow, white. Fine polished specimens for seals, etc. 8 pcs

16 Mother-of-pearl cameo, red coral, cat's eye agate, Brazilian bug, etc. 10 pcs

17 Imitation cut stones in amber, lapis-lazuli, carnelian, gold stone, etc. 34 pcs

18 Imitation cut amethyst, ruby, etc. 8 pcs

19 Gold watch charm. Marine compass. Very fine.

21 Lacquer cigar, cigarette and match cases, in nest of three each. 6 sets.

22 Duplicates. 6 sets.

23 Duplicates. 6 sets.

24 Duplicates. 6 sets.

25 Duplicates. 9 sets.

26 Japan tortoise shell cigar case, decorated with birds and flowers in gold. Very fine.

27 Another. Very fine.

28 Another. Owl on branch. Very fine.

29 Another. Birds and sea-view. Very fine.

30 Another. Bird and landscape. Very fine.

31 Japanese comb. Very fine.

32 Carved bone parasol handles. Female figure, flute player. frog. Very fine. 3 pcs

33 Carved and stained parasol handles. Birds, frogs, etc. 6 ps

34 Carved and stained parasol handles. Salamanders, snails, etc. 4 pcs

35 Ivory carving. Amulet with small ring for suspension. A bird from heaven inspiring reclining male figure, all in high relief; female figure in low relief on other side. Extra fine and valuable Japanese work by superior artist. Diameter 2⅛ in.

36 Japanese pipe, pipe sheath and pouch. Excepting a short piece of stem, the pipe is of solid silver, finely chased, and weighs 7½ oz.; the pouch is of fine Cordoba leather, ornamented with two figures and horse in gold, silver and bronze; from the pouch is dependent a fine silver chain, to which is attached an ivory box set in silver. Very old fine and valuable Japanese work of the 18th century.

37 Complete Japanese Coin book illustrating all the coins of the Empire from the earliest period to the introduction of circular coins. Perfect; very curious.

38 Flags of all Nations, on strips of muslin. 2 pcs

39 Japanese bullet money. Stamps on each side; v. fine and rare.

40 Razor money. Fine perfect specimen. Very rare. 7 in.

41 Another specimen. Equally fine and rare. 6¾ in.

42 Another specimen. Very fine. 5 in.

Splendid specimens for decoration or cabinets. Several cost over $25 each.

43 Iron. Monkeys with bronze faces climbing tree, and landscape decorated in gold and silver. *Solid blocks of gold*, $\frac{7}{8}$ in. each, inserted. Very fine. $3\frac{1}{4}$ in.

44 Iron. Rose-shaped. Nine figures of jugglers in gold, silver and bronze on each side, *solid blocks of gold*, each $\frac{7}{8}$ in., inserted. Very fine and valuable. 3 in.

45 Iron. Silver and bronze snail shells, etc. Rounded, with raised border. Very old. $3\frac{1}{3}$ in.

46 Lion head, decorated in silver and gold. Polished steel; very fine and valuable. $2\frac{3}{4}$ in.

47 Iron. Silver dragon, polished blocks inserted. $3\frac{1}{4}$ in.

48 Iron. Silver crane and gold crescent. $3\frac{1}{4}$ in.

49 Iron. Open work, gold and bronze decoration. $2\frac{3}{4}$ in.

50 Iron. Similar to last. V. old. $2\frac{3}{4}$ in.

51 Iron. Various designs, without metallic decoration. $2\frac{3}{4}$ in. 3 pcs

52 Iron. Various designs, slight decoration in gold and silver. $2\frac{3}{4}$ in. 4 pcs

53 Iron. Huntsman with bow, decorated in silver and gold, pursuing silver rabbit. Oval. 3 in.

54 Iron. Winged head of sorcerer, decorated in gold. 3 in.

55 Iron. Cattle, grazing; pretty shrub to r. with gold flowers. 3 in.

56 Iron. Grasshopper, bug, ant, and butterfly hovering near flowers in gold and silver. $3\frac{1}{3}$ in.

57 Iron. Juggler exposing trick, gold decoration. Quatrefoil shape. $3\frac{1}{4}$ in.

58 Iron. Dragon with gold eye. $3\frac{1}{4}$ in.

59 Iron. Dragons and monsters decorated in gold. V. fine. $3\frac{1}{2}$ in.

BRONZES, CURIOS, GEMS, JEWELRY, MINERALS, ETC.

60 Haliotus or ear-shells. Large, dark, rare variety, Southern California. 2 pcs

61 Chinese spectacles. Crystal; shark-skin case.

62 Map. Large folding Chinese map, very elaborate description. $3\frac{1}{2}$ x 6 ft.

64 Crocidolite slab, polished, commonly called tiger-eye, Africa. 5 x 2¼ in.

65 Another, with blue stripes. 6 x 2 in.

66 Cane made of whales' teeth and bone. Slightly damaged.

67 Branches of precious coral from Barbary coast. Mounted.

68 Branches of precious coral. Slightly smaller. Mounted.

69 Helmet shell. Large and perfect.

70 Helmet shell. Variety; equally fine.

71 Helmet shell. Another variety; very fine.

72 Nautilus shells, as found. 2 pcs

73 Nautilus shell. Polished.

74 Turban shells. Polished. 2 pcs

75 Trochus shells. Polished. 2 pcs

76 Cyprae shells. Very large. 2 pcs

77 Military sash. Red silk. 3 yards.

78 Chinese female figure. White porcelain. 5½ in.

79 Incense burner. Bronze; rabbit shaped. 3 in.

80 Bronze figure. Warrior stooping. Fine display of anatomy. Suitable for top of clock. 12 in.

81 Jaw of shark. Large specimen.

82 Sword of sword fish. 2½ and 2¾ f. 2 pcs

83 Saw of saw fish. 29 in.

84 Walrus tusks, perfect. 22 in. 2 pcs

85 Fossil coral. Polished specimen; Iowa. 5 in.

86 Another specimen. 5 in.

87 Another specimen. 4½ in.

88 Agate. Polished; crystal centre. 4¼ in.

89 Agate. Polished specimen; figure 8 in red; curious. 3½ in.

90 Coral bars. Average length ¾ in. Fragments not counted. Lot of 180 pcs.

91 Onyx rings, etc. 46 pcs

92 Lacquer saucers. 4 pcs

93 Wood carving. Grotesque Chinese figure holding a bat. Height, with base, 24 in.

94 White porcelain. Cow with rider playing flute. Animal's tail broken but all the pieces intact. China. 8 in.

95 Porcelain placque, framed. Rise and decline of love. Oblong. 12 x 5 in.

96 Chinese Bronze inkstand. 7½ in.

98 Agate slab. Black and white, polished on both sides. 7 in.

99 Agate slab. Black, brown and white ; very rare markings, polished on both sides. 5¼ in.

100 Agate slab. Very elaborate marking in various colors. Round ; diameter 6¼ in.

101 Moss agate. Cut and polished ; Germany. 2½ x 2 in.

102 Pearl-covered object from pearl-bearing oyster. Rounded form. Pacific Coast.

103 Another. Long tooth-shaped. 1¾ in.

104 Another. Similar. 2 in.

105 Ruin agate. Freyburg, Saxony. 5 x 2½ in.

106 Another. Same locality. 3 x 2 in.

107 Paper weight of plate glass. 4¼ x 2¾.

108 Castanets of rosewood. 2 pairs.

109 Curved tusk of monster Abyssinian boar. Split longitudinally. Length 17 inches.

110 Antique gems and intaglios. Copies in plaster of Paris, arranged on 7 trays, in plush-covered cabinet. 243 pcs

111 Striped agate. Polished on two sides. Lake Superior. 2½ x 2 in.

112 Sardonyx. Round, black and white, curiously marked. 1½ in.

113 Sardonyx. Oval, red and white. 2 in.

114 Sunstone. Africa. Beautiful and rare. Oval. 1½ in.

115 Agatized wood. A large specimen of a rare variety. Arizona. 6 x 6.

116 Garnet. Immense, 24 faced, from Burke County, N. C. 6 in.

117 Agate. Very large ; polished. Uruguay. 6½ in.

118 Agate. Very large ; polished. Uruguay. 7½ in.

119 Another specimen. Equally fine. Uruguay. 7½ in.

120 Another. Largest specimen. Uruguay. 7½ in.

121 Another. Crystal centre. Uruguay. 6½ in.

122 Jasper paper weight, from Russia. Book form.

123 Crocidolite paper weight. Oblong ; polished, very fine. Africa.

124 Agate vinaigrette. Red and white.

125 Agate vinaigrette. Black and white.

126 Agate vinaigrette. Striped.

128 Bloodstone vinaigrette. Not mounted.

129 Lacquer and gold porcelain dish. 7¼ in.

130 Another; very similar.

131 Fluted porcelain dish. Hexagonal; gold and polychromous decoration. 7¼ in.

132 Hammer heads (4) fused together. Great fire in N. Y., 1835.

133 Solid cannon ball, from the battle field of White Plains, N. Y., 1776. Diameter 3 in.

134 Beryl, mica and feldspar. Fine specimen. Acworth, N. H.

135 Cameo placque. Dante. Alabaster; open-work border. Diam. 10 in.

136 Onyx goblet. Very rare object. Naples. 7¾ in.

137 Cameo placque of alabaster. Michael Angelo. Border broken.

138 Ancient Roman mosaic. Tomb of Caius Cestius, High priest of Jupiter. Perfect and very rare. 11 x 8 in.

139 Bronze placque; round. Rape of the Sabines. 8¼ in.

140 Bronze mortar and pestle; antique. 4½ x 6 in.

141 Bronze (real) figure. "Fanchon." Height, 19 in. Bought of Tiffany.

142 Hdkf. holder. Enameled strap and buckle. Warranted solid fine gold.

143 Bronze mortar. Antique. 3½ x 5 in.

144 Bronze figure. Venus draped with scarf, holding torch, and standing on half globe. Can be used for gas jet. 30 in.

145 Centennial Exposition, 1876. Medals or views; struck in wood. 5 pcs

146 Danish porcelain placque. Oblong. Muses and Graces before Orpheus. 15½ x 4½ in.

147 Reading glass or loupe. Carved handles. 7½ in. in diameter; needs repolishing.

148 Brass knuckles. Used by highwaymen.

149 Mosaic paper weight. 4⅛ x 3 in. Made of real stones.

150 Goldstone, from Venice. 2 pcs

151 Studs. Onyx and diamond. Set of 3 in box.

152 Sardonyx. Collar buttons. Plated mounting. 6 pcs

153 Shawl pin of onyx and sardonyx. Plated mounting.

154 Scarf pin. Onyx cube; turquoise sets. Gold.

156 Onyx locket. Bouquet in gold. Gold mounted.
157 Scarf pin. Dog's head in lava. Gold.
158 Onyx locket. Enamel painting, pearl border. Gold mounting.
159 Studs. Sardonyx and gold. Set of 3.
160 Studs. Hematite and gold. Set of 3.
161 Studs. Sardonyx and gold. Set of 3.
162 Scarf pin. Greek head, of lava. Gold mounted.
163 Onyx locket. Plain. Gold mounted.
164 Onyx cross. Gold mounted. Lily of valley.
165 Masonic keystone. Gold inlaid and gold border.
166 Masonic keystone. Cube. Gold inlaid and mounted.
167 Knight Templar cross. Gold mounted.
168 Cat's-eye and gold ear knobs. Pair.
169 Coral rose and gold ear knobs. Pair.
170 Scarf pin. Greek head. Lava and gold.
171 Scarf pin. Amethyst and gold.
172 Studs. Jet, pearl and gold. Set of 3.
173 Studs. Violet garnet and gold. Set of 3.
174 Studs. Stone cameo and gold. Set of 3.
175 Onyx cross. Gold mounted; ivy vine.
176 Sleeve buttons. Concave onyx. Pearl and gold. Pair.
177 Jet pin and knobs. Gold mounted. 3 pcs
178 Onyx and pearl pin and knobs. Gold mounted. 3 pcs
179 Quartz crystals and pyrite. A beautiful group from Ellenville.
180 Inro of wood; stork ornamentation. Slightly damaged.
181 Carved wood pipe with amber mouth piece. Hunting scene around the bowl, snake, flowers, etc. Elaborate Tyrolese work. 14 in.
182 Amethyst geode; polished agate. Oberstein, Germany. 3 in. 2 pcs
183 Geode of quartz crystals. Ozark mountains. Diam. 6½ in.
184 Seal, jasper. Monumental style. Russia. 3¾ in.
185 Russian bear of rock crystal, with aquamarine bottle and tumbler in his paw. From Russian Department, N. O. Exposition. Height 3½ in.
186 Scarf ball of onyx. Pearl and gold mountings.
187 Bronze placque; round. Mythological subject. 6¾ in.
188 Ancient silver sleeve buttons from Mexico. 2 pairs.

7 in.

190 Vases. French bronze. Oval with tops. Pair. 8½ in.

191 Bamboo carving. Chinese god of Plenty. 12 in.

192 Bronze plaque. Round. 8¾ in. Mythological subject.

193 Rock crystal ball. Rare and very valuable. Diameter 80 mill. (say 3¼ in.)

194 Striped agate. From Uruguay. Polished. 6 in.

195 Agate. From Uruguay. Red stripes; polished. 4 in.

COLLECTION OF INDIAN STONE IMPLEMENTS, ETC.

All perfect specimens and authentic.

196 Shallow mortar. Arkansas. 5 in.

197 Large fragment of stone dish. Mohegan, Conn.

198 Large pieces of pottery. Ledyard, Conn. 6 pcs

199 Celts. Near Columbus, O. 3½ x 4½ in. 2 pcs

200 Fine polished greenstone celt. Near Columbus, O. 3 in.

201 Celt. North Stonington, Conn. 5 in.

202 Hard stone grooved axe. Eastford, Conn. 5 in.

203 Grooved axe. New London Co., Conn. Fair. 5 in.

204 Another. Deer Creek Farm, Mad. Co., O. 3¾ in.

205 Celt. Same locality. 5½ in.

206 Celt. Norwich, Conn. 5½ in.

207 Ungrooved axe. Ohio. 6½ in.

208 Chisel. Franklin, Ct. 6½ in.

209 Small celts. Griswold (broken) and Preston, Ct. 2 pcs

210 Small celts. Ledyard and Lebanon, Conn. 2 pcs

211 Celt. Finely rounded blade. Madison Co., O. 6 in.

212 Celt. Neighborhood of Columbus, O. 4½ in.

213 Celt. Croton, Conn. 5 in.

214 Celts. Neighborhood of Columbus, O. 2 pcs

215 Celt. Neighborhood of Norwich, Conn. 4 in.

216 Pieces of pottery, arrow-points, etc. From Chief Johnson of the Six Nations, Brantford, Ont. 11 pcs

217 Rudely fashioned spear-heads, etc., so-called "turtle-backs." Red Bank, N. J. 9 pcs

218 Square-shaped celt. Lebanon, Conn. 5 in.

219 Celt. Slightly damaged. Neighborhood Norwich, Conn. 6 in.

Irvington, N. Y. Probably Revolutionary period. V. fine. 8 in.

221 Indian iron axe. Found in the Mohegan Country, about 1846. 10 in.

222 Pestle. A splendid specimen of smooth dark stone. Niantic, Conn. 14 in.

223 Pestle. Fine specimen. Lisbon, Conn. 16 in.

224 Pestle. Griswold, Conn. 14 in.

225 Pestle. Voluntown, Conn. 11½ in.

226 Pestle. Ledyard, Conn. 14 in.

227 Pestle. One end broken. Norwich, Conn. 13 in.

228 Pestle. Franklin, Conn. 11½ in.

229 Pestles, Griswold, Conn. 7 and 12 in. 2 pcs

230 Pestle. Hard stone, slightly concave curve at handle. A splendid specimen. Mohegan, Conn. 13½ in.

231 Another. Same as last; entire, but unfortunately broken in two. Mohegan, Conn. 14 in.

232 Arrow and spear heads. Conn. 6 pcs

233 Rough axe. Lisbon, Conn. 5½ in.

234 Small grooved axe. North Stonington, Conn. 3½ in.

235 Arrow heads. Various localities; named. 6 pcs

236 Fine fragment of celt. Conn. 3 in.

237 Fine fragment of pestle. Conn. 4½ in.

238 Arrow heads. Various forms, mounted on separate card boards. Very fine. 50 pcs

239 Arrow and spear heads. Mass. (4), Ind. (5), N. Y. (1), Ill. (1), Mo. (14), Pa. (11), Ky. (7), Ohio (13), All mounted and locality designated. Fine lot. 56 pcs

240 Arrow, spear heads, etc. Quartzite, on cards. Conn. (46), Pa. (7), Ohio (1). Fine lot. 54 pcs

241 Arrow heads on cards. Ohio. Fine lot. 50 pcs

242 Another lot. Conn. Fine. 58 pcs

243 Another lot. Ohio. Fine. 75 pcs

244 Assorted arrow heads. Ohio. 50 pcs

245 Arrow heads. Conn. 150 pcs

246 Select arrow heads on cards. Ohio. 60 pcs

247 Blades, spear and lance heads. A splendid lot; all mounted and located. 10 pcs

248 Spear heads. Varieties; an extremely fine lot, several rare forms. All mounted and located. 15 pcs

250 Spear and arrow heads. Conn. 25 pcs

251 Large grooved axe; polished greenstone. Fine and desirable specimen. Preston, Conn. 7½ in.

252 Bird arrow points. Quartzite; a fine lot from New London and Windham Counties, Conn. 100 pcs

253 Another lot. Same as last. 107 pcs

254 Triangular or fish arrow points. Quartzite. Conn. Rare. 15 pcs

255 Grooved Axe, Brookville, Ind. Fine. 6 in.

256 Assorted arrow heads, etc. Ohio. 56 pcs

257 Rough axes. Lisbon, Conn. 4½ and 5 in. 2 pcs

258 Quartzite spear, Bozrah, Conn.; greenstone scraper, Lisbon, Conn.; small blade, Mohegan, Conn.; large arrow heads (5), Norwich, Conn. 8 pcs

259 Green slate arrow points. New London, Conn. 56 pcs

260 Indian pipe. Bowl (damaged) rising from centre of broad, flat stem, pierced longitudinally. Greenstone; a rare form. Norwich, Conn. 5 in.

261 Banner stone, central perforation. Fine specimen. Lebanon, Conn. 4½ in.

262 Arrow and spear heads, etc. New London and Windham Counties, Conn. Good lot. 136 pcs

263 Knife. Fine specimen. Mohegan, Conn. 10 in.

264 Quartzite arrow points. Conn. 108 pcs

265 Gouge. Lyme, Conn. 6 in.

266 Bannerstone. Griswold, Conn. 8 in.

267 Rough axe. Mohegan country, New London Co., Conn. 5½ in.

268 Spear. Fine specimen. Kentucky. 5 in.

269 Grooved axe. A little damaged. Ledyard, Conn. 5 in.

270 Fine arrow heads. Kentucky. 5 pcs

271 Arrow heads. Lillibridge Farm, Norwich, Conn. 6 pcs

272 Stone buttons (so-called) Button Bay, Lake Champlain. 13 pcs

273 Jasper arrow points, N. J.; part of drill, Dayton, O. 6 pcs

274 Small perfect arrow points. Obsidian, jasper, chalcedony. Oregon, Cal. 12 pcs

275 Large arrow heads. Oregon. 2 pcs

276 Arrow and spear points. Norwich, Conn. 5 pcs

278 Pendant. Steatite, Conn. 2 in.

279 Human head, rudely carved. Ornament or idol. Preston, Conn. 1 in.

280 Spear and arrow points; v. fine. Conn. 2 pcs

281 Pipe (bowl damaged). New Bedford, Mass. 2 in.

282 Pipe. Conical bowl on globular base perforated for stem; loop for suspension. Green stone; perfect, very rare. Groton, Conn. 2½ in.

283 Pipe. Boot-shaped, perforation through base, which is broken. Steatite. Mohegan, Conn. 2 in.

284 Piece of red paint used by the Indians. Found in a cave in Ledyard, Conn., 1886.

285 Petrified shells, Charleston, S. C.; Clay egg, Hudson River. 4 pcs.

286 Fragments of Indian pottery. Named. 2 pcs

287 Mound builders' water bottle. Rounded body, human face in relief; the neck is globular, with radiating projections and opening at side. Perfect and rare specimen from mound near Cairo, Ill. 6 x 5 in.

288 Large glass water bottle from old grave of Mohegan Indian. Probably of Dutch make. Perfect specimen, 6½ x 5½ in.

289 Smaller bottle (damaged) and fragments. Lot.

290 Bottle labeled "Yo Keag, made many years ago by Mohegan Indian. Presented by Queen Delaney Miller, died 1874."

291 Indian war club, formerly used by Sitting Bull, and presented to Mr. Huntington by Lieut. Peter Campbell, 18th U. S. Inf. Oval stone fastened to long handle made of bison's sinews, etc. Very fine and rare. 32 in.

292 Bronze kettle. Found in Uncas graveyard, Norwich, Conn., 1866. Rare specimen of early Colonial manufacture. 4½ x 4½ in.

293 Iron tomahawk and pipe combined, wooden handle; found in hollow of old tree, Griswold, Conn. 6 in.

294 Old copper spoon. From Indian grave, near Norwich, Conn. 7 in.

295 Specimen virgin copper. Lake Superior.

296 Pair tongs, old model. Found in tree, Mohegan, Conn. 8 in.

297 Old gun flints. Scotland. Lot (9).

299 Arrows, iron points. Pair worn.

300 Ed. Frossard. Monograph of U. S. Cents and Half Cents; addenda of Colonial Coins, etc. 9 plates. 4to. hf calf.

301 Folio blank book, bound in half morocco, designed to contain a description of Mr. Huntington's collection of Indian relics.

302 Farmer's Almanack, 1800 to 1882 inclusive, lacking only 1802, '04, '78, '81; also a few other scarce American Almanacs. 93 vols.

303 Fossil coral, polished. Iowa. 4 in.

304 Fossil coral cube, polished on two sides. Iowa. 2¾ in.

305 The Constellation. New York, 1859. Largest newspaper ever published.

306 Water color by German artist. Bouquet, play cards and pieces of old almanac on panel. Very curious; fine work. 10 x 8 in.

307 Another. Fox on card over old German prints, cards, etc. Equally fine; same size.

SALE DECEMBER 13th to 18th, 1886.

PRICE, - $1.00.

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